DISSERTATIONS

ON THE

PROPHECIES.

—VIZ.—

ON THE JEWS. ON THE FIFTH AND SIXTH TRUMPETS. ON ANTICHRIST. ON THE SIXTH AND SEVENTH VIALS. ON THE SEVENTH TRUMPET. OBSERVATIONS CONCERNING THE SIGNS OF THE TIMES. ON THE MILLENNIUM. ON THE GENERAL RESURRECTION AND JUDGMENT. ON THE NEW HEAVENS AND NEW EARTH.

BY BENJAMIN FARNHAM.

Published according to Act of Congress.

PRINTED AT EAST-WINDSOR, (Con)
BY *LUTHER PRATT.*

1800.

BRITISH MUSEUM

PREFACE.

OUR Saviour hath at all times had a true church in the world, compoſed of his faithful followers, who verify their profeſſion, by lives of holineſs and purity. Perſons of this character, we might be led to think would be more ſpecially protected againſt many of the common dangers of life by a kind Providence. But alas, that is not always the caſe; for GOD has for wiſe ends often ſuffered his church to be greatly afflicted, and ſometimes ſorely perſecuted. The beſt of men have been accounted as ſheep for the ſlaughter. And the powers of Earth and Hell have often been united to deſtroy this vineyard of the Lord. How many kings and emperors in different ages have perſecuted the pious with fire and ſword, and every kind of cruelty? However, thoſe afflictions have had a tendency to wean them from the fading joys of this world, to exerciſe their virtues, and to render them meet ſubjects of a ſure victory at laſt. But leſt the faithful ſhould be too much depreſſed, and be inclined to deſpair of any proſperity to the church in this world, and to encourage their hopes, to animate their zeal, and to inſure a certain proſpect of ſucceſs at laſt to the righteous in this ſtate of trial; and finally eternal felicity: ſundry prophecies have been exhibited to them, eſpecially by the prophet Daniel; and St. John in his revelations: in which there is predicted ſome of the greateſt

events that ſhould happen to the church, and in the world, from the time of thoſe prophecies to the end of time. 'Tis a ſhort portrait of the ſtate of moſt of thoſe matters, held forth in emblems, figures and hieroglyphics; which in due time have, or ſhall be unravelled, and explained in accompliſhment. But in many particulars it is next to impoſſible to diſcover the particular means, and the manner by which theſe events are produced, until they take place; for they are often occaſioned by revolutions accompanied with peculiar circumſtances, which the moſt penetrating eye could not diſcern until diſcloſed by facts. However, there is a general key to theſe myſteries, and that is, in the firſt place the church is afflicted and in a depreſſed ſtate; afterwards ſhe is victorious and triumphant.

In this great drama there is exhibited a number of intereſting ſcenes. The true church is repreſented by the emblem of a woman adorned in a glorious manner, being clothed with ſunbeams, and refulgent light; ſtanding elevated on the moon, and crowned with twelve glittering ſtars, whilſt ſhe is the mother of a fair progeny. When on the other hand as ſhe is encompaſſed with many inveterate enemies, ſhe flies to the wilderneſs for an aſylum, and there continues for the ſpace of forty-two months.—A huge monſter, a great red dragon is eager to devour her ſon; who is ſaved by the interpoſition of Heaven. Woes after Woes ſucceed, a ſtar is repreſented as falling from Heaven, to whom power is given to open the bottomleſs pit, from whence iſſue locuſts who darken the air with their innumerable bands, and ſhould be permitted to torment men, to ſuch a degree,

that they ſhould ſeek death rather than endure their calamities.

A ſecond woe is the looſing four Angels bound in the great river Euphrates, who with their innumerable hoſts, ſhould ſlay the third part of mankind. But a more formidable enemy to the ſaints than theſe, is a beaſt deſcribed as having ſeven heads and ten horns with ten crowns on the ſame with the inſcription of blaſphemy on them. And his power is exceeding great over many people, and nations, he ſhould make war with the ſaints, and overcome them, and continue the long period of forty-two prophetic months, amounting to one thouſand two hundred and ſixty years. Nearly connected with this beaſt, is a noted falſe church, repreſented by a woman, who ſits as a queen clothed in an imperial habit of purple and ſcarlet, adorned with the richeſt attire and coſtly pearls, holding in her right hand a golden cup, with which ſhe exhibits her faſcinating wine to the kings of the earth. But ſhe perſecutes, and is drunk with the blood of the ſaints! Theſe are the principal enemies of the church and are led on by Satan the grand enemy of mankind.

On the other hand the woman, or true church, has her aſſiſtants or defenders. viz. Two faithful witneſſes eſpouſe her cauſe, who are like two golden candleſticks who conſtantly illuminate true believers with their light, tho' through the courſe of their teſtimony they are clothed in ſaccloath; yet great power is committed to them to defend themſelves and deſtroy their enemies, yea if any attempt to hurt them, fire proceeds out of their mouths and conſumes their enemies. They have power (as Moſes or Elijah) to ſhut

Heaven that it rain not, and turn waters into blood, and inflict woes and plagues on earth at pleaſure. And altho the beaſt that aſcended from the bottomleſs pit ſhould make war upon them and overcome and kill them; yet in the ſpace of three days and a half they ſhould riſe again, and to the aſtoniſhment of their adverſaries aſcend to Heaven.

But this is not all, Heaven itſelf interpoſes in the conteſt, and ſeven Angels are commiſſioned from the throne and temple of GOD to pour out their vials full of the wrath of GOD, upon antichriſt, and all the enemies of the true church, which proves their final overthrow at laſt.—The whore of Babylon, who once ſat as a queen muſt fall; and dreadful ruin and deſtruction muſt attend her at laſt. "In one day, death, mourning, and famine ſhall arreſt her, and ſhe ſhall be utterly burnt with fire: and her adherents the kings of the Earth, and her rich merchants ſhall not be able (in the hour of her diſtreſs) to adminiſter any relief to her. But for fear, ſtand afar off, and with deſpairing grief bewail her final ruin, and cataſtrophe with loud lamentations." But to conclude the final deſtruction of all the enemies of the true church, the great Meſſiah is repreſented as leading the armies of Heaven againſt the beaſt, and the kings of the Earth, who made war upon him, "and the beaſt and falſe prophet are taken and caſt into the lake of fire and brimſtone," and here the great conteſt ends. And in conſequence of this victory of the church, Heaven reſounds with praiſes and acclamations of joy to the Almighty Conqueror.

Then follows the pleaſing ſcenes of the firſt reſurrection, and the rewarding the faithful

martyrs and confeſſors, and Satan's being bound a thouſand years; during which time. the church ſhall enjoy a glorious reſt and ſabbatiſm, called the millennium; at the cloſe of which, Satan ſhall be looſed for a ſhort ſeaſon, and ſhall ſeduce and deceive gog and magog, who in numbers like the ſand of the ſea, ſhall attempt to invade the church, and the beloved city; but by the intervention of Providence, theſe enemies ſhall be miraculouſly deſtroyed.—And ſoon after, approaches the tremendous day of judgment and the general reſurrection of the dead, and the final cloſe of all terreſtrial things. And then enſues the happy and eternal ſtate of the bleſſed in the new Heavens and new Earth.

On the principal part of theſe important ſubjects, I have ventured to make ſome Eſſays, or Diſſertations; in which I have aimed at plainneſs and brevity. One motive that induced me to this undertaking, is becauſe I am of opinion that many of the prophecies are at preſent fulfilling, by the preſent revolutions in the world.

But, as many things in theſe prophecies are dark and intricate, clothed with metaphors and emblems, I hope whilſt I am treating of them, to have the candor of the courteous reader.

Granby, September, 1800.

DISSERTATIONS, &c.

CHAP. I.

On the Jews.

AS the nation of the Jews have been one of the moſt noted, and remarkable people in the world, I hope a ſhort, (tho' imperfect) account of them, will not be diſagreeable. They are all the children of the patriarch Abraham; and the firſt name given to Abraham and his deſcendants, was that of Hebrews; which ſome derive from Heber, the fifth in deſcent from Noah; but after Jacob had conferred upon him the great name of Iſrael, his deſcendants preferred the appellation of Iſraelites, to that of Hebrews: tho' the neighboring nations ſtill called them by the latter name. After the Babyloniſh captivity, when the tribe of Judah became by much the moſt conſiderable that was left of Iſrael, this people began to be called by the name of Jews; which they ever retained, and by which they are ſtill known among all the

nations where they are diſperſed. The Jews it is well known were formerly a diſtinct people, inhabiting that part of Syria called Judea, or in a larger ſenſe Paleſtine. And the land of Canaan or Paleſtine may be taken in a twofold ſenſe; the larger terminated ſouth on the deſart of Sin or Cades, north on mount Lebanus, eaſt on the river Euphrates, and weſt on the Mediterranean Sea. Deut. xi, 24, Joſh. i, 3, 4. *Every place which the ſole of your feet ſhall tread upon, that have I given you, from the wilderneſs of Paran, even to Lebanus, and to the great river Euphrates, and to the great ſea ſhall be your coaſt.* According to theſe boundaries, the extent of the country was very conſiderable and large: but Canaan the leſſer is more circumſcribed, and extends from the wilderneſs in the ſouth, to Lebanus in the north; and from Jordan in the eaſt to the Mediterranean Sea on the weſt, the length thereof being about one hundred and ſixty miles, and the breadth not much exceeding fifty miles. The leſſer diviſions of the holy land were Judea, Samaria, Galilee, &c. Judea was bounded north on Samaria to the village Annach, ſouth on Arabia, eaſt on the river Jordan, and weſt on the Mediterranean Sea. This again was divided into the Mountains, the Plains, and the South.

The ſouth lay toward Sier, and Amalek, and at the utter moſt part of the dead ſea; and extended to the riſing of the mountains, not far beyond Hebron; the mountains began not far from Hebron, and ran northward to, and beyond Jeruſalem? having the plain of Jordan ſkirting on the eaſt until you come unto the borders of Samaria.

The ſituation of Samaria was northerly of

Judea, and it comprehended the two tribes of Ephraim and Manaſſeh within Jordan, lying in the middle between Judea and Galilee.

Galilee contained the tribes of Iſſachar, Zebulon, and Aſhur with part of Dan and Perea beyond the river of Jordan; it was bounded north by Lebanon and Syria, on the weſt by Phœnecia, on the ſouth by Samaria, on the eaſt, moſtly on the river Jordan and ſea of Galilee. The river Jordan is almoſt the only river in the Holy Land, ariſing in the region of Daphne, near to Lebanus; not out of two fountains, as Jor and Dan, (as St. Jorom and Suidas ſays) but from one that is in the cave Phanium, as Pliny and Joſephus relates. It is called Jordan the leſs, until it falls into the lake Samochonitis, from which coming out much augmen ted, it is called Jordan the greater; and falling into the lake Geneſareth, it paſſes throug h it, and runs ſouther-ly through the holy land a nd ends in the dead ſea. It is famous among the Jews, for its being dried up, to afford the children of Iſrael a paſſage into the land of Canaan; and by chriſtians, for being the place of our Lord's baptiſm by St. John the baptiſt. But the moſt memorable place in Paleſtine is the city of Jeruſalem, which was the capital of Judea, and was in compaſs, about ſix miles and a quarter, ſituate in the two tribes of Judah and Benjamin, and was ſaid to be built on three mountains, viz. mount Zion, on which ſtood the upper city, the north part of Jeruſalem: Acra, on which ſtood the lower city, properly called Jeruſalem, and mount Moriah; the mountains of the Lords houſe, which was compaſſed about by the city as a theatre, and walled round. It was nearly a ſquare of fifty cubits on each ſide; and two hundred in the

whole. This city has the appellation of the Holy City ; the city of the Great King &c.— Here, and adjacent, our Saviour performed the memorable acts reſpecting our ſalvation.

The preſent city is ſaid to be only about three miles in circumference, and much fallen from its ancient ſplendor, and does not ſtand entirely on the ſame ground it formerly did, for mount Zion is almoſt out of the town : but mount Calvary, where our Saviour was crucified, is nearly in the centre of the new-built city.

Paleſtine was repreſented as a fertile, rich country, by ancient hiſtorians, as Ariſteas and Joſephus : the latter is very large in his commendation, as a friutful country. Strabo deſcribes the country about Jeruſalem as rocky and barren ; but he commends other parts, eſpecially about Jordan and Jericho. and Tacitus ſays " It ſeldom rains, the ſoil is fruitful, fruits abound as with us " And notwithſtanding its long deſolation there is ſtill viſible marks of its fertility, which might convince any one of its fruitfulneſs in former ages. As alſo ſacred writ itſelf deſcribes it as a land flowing with milk and honey. Many modern travellers verify the preſent deſolation of the holy land, and at the ſame time the once fruitfulneſs of that country. Mr. Maundrell's words are to this purpoſe ; " All along this days travel from Kaneleban to Beer, and as far as we could ſee around, the country diſcovered a quite different face from what it had before ; preſenting nothing to view in moſt places, but naked rocks, mountains and precipices, at ſight of which, pilgrims are apt to be much aſtoniſhed and balked in their expectations, finding that country in ſuch an inhoſpitable condition, concerning whoſe pleaſant-

neſs and plenty they before had formed in their minds ſuch high ideas from the deſcription given of it in the word of GOD: inſomuch as it almoſt ſtartles their faith, when they reflect how it could be poſſible for ſuch a land as this, to ſupply food for ſo prodigious a number of inhabitants, as are ſaid to be polled in the twelve tribes at one time: the ſum given in by Joab 2 Samuel xxiv, amounting to no leſs than thirteen hundred thouſand fighting men, beſides women and children. But it is certain that any man that is not a little biaſed to infidelity before, may ſee as he paſſes along, arguments enough to ſupport his faith againſt ſuch ſcruples; for it is obvious for any one to obſerve, that theſe rocks and hills muſt have been anciently covered with earth, and cultivated and made to contribute to the maintenance of the inhabitants, no leſs than if the country had been all plain; nay, perhaps much more; foraſmuch as a mountainous and uneven ſurface affords a larger ſpace of ground for cultivation than this country would amount to if it was reduced to a perfect level. For the huſbanding theſe mountains their manner was to gather up the ſtones, and to place them in ſeveral lines along the ſides of the hills in form of a wall; by ſuch borders they ſupported the mould, from tumbling, or being waſhed down, and formed many beds of excellent ſoil, riſing gradually one above another from the bottom to the top of the mountains.

Of this form of culture you ſee evident footſteps wherever you go, in all the mountains of Paleſtine; thus the very rocks were made fruitful. And perhaps there was no ſpot of ground in this whole land, that was not formerly im-

proved to the production of ſomething or other, miniſtring to the ſuſtenance of human life.— For, than the plain countries nothing can be more fruitful, whether for the production of corn or cattle, and conſequently of milk. The hills are improper for all cattle except goats; yet being diſpoſed into ſuch beds as are before deſcribed, ſerved very well to bear corn, melons, gourds, cucumbers and ſuch like garden ſtuff, which makes the principal food of theſe countries for ſeveral months in the year. The moſt rocky parts of all, which could not be adjuſted in that manner for the production of corn, might yet ſerve for the plantation of vines and olive trees, which delights to extract the one its fatneſs, the other its ſprightly juice, chiefly out of ſuch dry and flinty places. And the great plain joining to the dead ſea, which by reaſon of its ſaltneſs might be thought to be unſerviceable both for cattle, corn, olives and vines, had yet its proper uſefulneſs for the nouriſhment of bees, and for the fabrication of honey, as Joſephus relates; and I have reaſon to believe it, becauſe when I was there I perceived in many places a ſmell of honey and wax as ſtrong as if one had been in an apiary; why then might not this country very well maintain the vaſt number of its inhabitants, being in every part ſo productive either of milk, corn, wine, oil or honey, which are the principal food of theſe eaſtern nations?— The conſtitution of their bodies, and the nature of the clime inclining them to be more abſtemious, than they are in colder regions." But we might well expect a long ſtate of deſolation would take place in the holy land, ſince it was ſo often predicted by their prophets, of which among the reſt, Moſes ſays, Lev. xxvi, 33, "I

will ſcatter you among the heathen, and draw out a ſword after you, & your land ſhall be deſolate, & your cities waſte, & alſo the prophet Iſaiah ſays, "*Your country is deſolate, your cities burnt with fire, your land, ſtrangers devour it in your preſence.* In ſhort there was a covenant made with the Iſraelites forever, both as to temporal and ſpiritual things; that in caſe of their obedience to GOD, they were to have the free enjoyment and poſſeſſion of the holy land, and that undiſturbed even to the end of the world; but if they rebelled againſt him, then their enemies ſhould make war upon them and carry them into captivity, and deſolate their country. But nevertheleſs if they were in a ſtate of captivity and diſperſion, yet if they repented of their ſins, and reformed themſelves again, they ſhould be reſtored to their proper country of Paleſtine, and to the favor of GOD. Agreeable to this are the words of Moſes, "*Yet for all that when they be in the land of their enemies, GOD will not deſtroy them utterly; but when they ſhall call to mind among the nations, whither GOD has driven them, and return unto the LORD, he will turn their captivity, and gather them from all nations, from the uttermoſt parts of Heaven, even in the latter days.*" And in many paſt ages this has been the diſpenſation of divine Providence towards them; and among other inſtances, when they by their ſins, and eſpecially idolatry, were ripe for deſtruction, the king of Babylon invaded them, deſtroyed their city of Jeruſalem, and temple, and carried them away into a miſerable captivity, where they continued for the ſpace of ſeventy years: but upon their repentance, they were reſtored to the holy land again, and rebuilt their city of

Jeruſalem and temple, and long enjoyed their country.

But if we take a view of them in a later period, we ſhall find this doctrine verified in a wonderful manner, or at leaſt in part; for when the true Meſſiah came at the exact time propheſied by the prophet Daniel; viz. at the end of ſeventy weeks after the going forth of the commandment to rebuild Jeruſalem, that is at the end of four hundred and ninety years, taking each day for a year, as is uſual in prophetic language. At the concluſion of which time, the true Meſſiah actually appeared, having every true characteriſtic of the Saviour of the World; and completely anſwering the deſcription the ancient prophets gave of him.—However, as the Jews expected a great temporal Prince, to deliver them from the Romans, and all their enemies, his humility, and meanneſs of appearance, baulked their expectations: and their prejudices diſpoſed them to treat him as an impoſtor, rather than the Saviour of the World. That age being very degenerate, they would not endure his juſt reproofs, nor in the leaſt liſten to his wiſe admonitions and doctrines, (though he ſpake as never man ſpake before.) To their infidelity they added envy and malice; and never reſted till they had imbrued their hands in his blood, and crucified the Lord of Glory! They alſo perſecuted his apoſtles and followers, with all kinds of perſecution; and ſo filled up the meaſure of their ſins, and unparalleled wickedneſs. For which wrath came upon them to the utmoſt, and the calamities which afterwards befell them were the greateſt the world had ever ſeen! his blood, according to their own imprecation was revenged on them

and on their children. They bought and ſold JESUS as a ſlave; and *they* afterwards were bought and ſold as ſlaves by the Romans. They crucified him before the walls of Jeruſalem; and *they* were crucified before the ſame walls, in ſuch numbers, that it was ſaid, room was wanting for the croſſes; and croſſes for the bodies.

Our Saviour prophecies the deſtruction of their nation, city and temple, in expreſs terms, and that it ſhould happen in that age, even in the life of ſome of his followers. At the foreſight of their miſeries, he was exceedingly moved, when he beheld the city of Jeruſalem, and expreſſed himſelf in theſe pathetic words, "*O, Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them with ſtones, which are ſent unto thee, how often would I have gathered thy children as a hen gathereth her chickens under her wings and ye would not! Behold your houſe is left unto you deſolate.*"

'Tis related that many and great ſigns, foreboded the deſtruction and ruin of that nation: and in proceſs of time when the Jews came together to celebrate the paſſover, Titus the Roman general, ſhut them up within the walls of Jeruſalem, and cloſely beſieged it on every ſide, until it was taken at laſt by ſtorm. During the ſiege every thing happened to enhance their miſeries; the Romans without, and the ſeditious captains within, oppoſed to the Romans and to each other, produced amazing ſlaughter, famine and peſtilence among the citizens! The famine was ſo ſevere, that a mother killed and eat her own child, to the aſtoniſhment of even the robbers and murderers, themſelves, in the city.—

'Tis almoſt incredible, what numbers of all ages and ſexes, were deſtroyed by their war with the Romans; amounting as ſome compute, to 1,357,660, and the reſt were carried away into a miſerable captivity, and diſperſed among all the Roman provinces; and afterwards among all nations of the world, and ſo remain to this day: nor has that diſperſion happened to them without being foretold, for it was propheſied to this purport, "*and thou ſhalt be removed into all the kingdoms of the earth,*" and again, "*the Lord ſhall ſcatter thee among all people from one end of the earth to the other.*" And where is there a nation which is a ſtranger to them, or to which they are ſtrangers? They ſwarm in the eaſt, even to China, as it is reported; and other Aſiatic countries, and are ſpread through the nations of Europe and Africa, and ſome of them are even in America. Though they have been diſperſed through the whole world, yet they exiſt a diſtinct people and nation. This was predicted by Moſes, Levit. xxvi, 44, "*yet for all that, when they be in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them.*" That nation has been like Moſes's buſh, always burning and never conſumed! who can think without amazement, of the many wars, battles, baniſhments, maſſacres, and perſecutions that have happened to them, and yet they are not utterly deſtroyed? Scattered among all people, and ſtill exiſt a diſtinct ſeparate people, 'tis almoſt a ſtanding miracle! Notwithſtanding the many ſlaughters, there has been among them, and the maſſacres and perſecutions they have undergone, yet they are ſuppoſed to be as numerous as they were

formerly, in the land of Canaan. But their preſent numbers may be accounted for, from their conſtant employment, abſtinence, and their preſent exemption from wars in general, and their early & frequent marriages, for they look upon celibacy as an accurſed ſtate, and generally, marry in early life, as hoping probably the Meſſiah may deſcend from them. As to their diſperſion it may be accounted for from their having been frequently driven out from their ancient habitations in Paleſtine, and their baniſhment from ſeveral countries where they have ſettled themſelves. Beſides they are commonly merchants and wanderers, and are incapable in moſt places to hold lands, or offices, that might engage them to make any part of the world their home. Their firm adherence to their religion is very remarkable, but in ſome meaſure may be accounted for, by the nature of their religion itſelf, for they (as much as poſſible) are to live in a body, and generally in ſome incloſure, to marry among themſelves, and to eat no meats that are not killed in their own way: This ſhuts them out from table converſation, and moſt agreeable intercourſes of life; and conſequently excludes them from the moſt likely means of their converſion. "If we conſider," ſays Mr. Addiſon, "what providential reaſons may be aſſigned for theſe three particulars, we ſhall find their number, diſperſion, and adherence of their religion, have furniſhed every age and every nation, with the ſtrongeſt arguments for the chriſtian faith, not only as theſe particulars are foretold of them, but as themſelves are depoſitories of theſe and all other prophecies which tend to their confuſion. Their numbers furniſh us with a ſufficient cloud of witneſs-

ſes, that atteſt the truth of the Old Teſtament. Their diſperſion ſpreads theſe witneſſes through all parts of the world. Their adherence to their teſtimony makes it unqueſtionable. Had the whole body of the Jews have been converted to chriſtianity, we ſhould certainly have thought all the prophecies of the Old Teſtament, that relate to the coming and hiſtory of our Saviour, forged by the chriſtians, and have looked upon them as the prophecies of the Sybyls, as made many years after the events they pretended to foretell."

As to the religion of the modern Jews, it is obſervable that all their cuſtoms are not eſteemed by them to be of equal authority; nor obſerved by all after the ſame manner. They are divided into three orders; the firſt comprehends the written law, contained in the five books of Moſes. The precepts in thoſe books are ſaid to conſiſt of 248 affirmatives, and 365 negatives, making in all 613 mizvoth hatorah, that is commandments of the law. The ſecond relates to the oral law, or that delivered by word of mouth, this the comments and expoſitions of the Rabbins on the Pentateuch, called Mizvoth Rabbanan, that is, commandments of the doctors; and they are collected into a large volume called the Talmud. And laſtly, the third order comprehends the Minhagim, or cuſtoms which uſe hath authoriſed in different times and places. Of theſe three orders of precepts, the two firſt are only generally received by all the Jews; whilſt the third kind of precepts differs in different countries, according as the Jews have fallen into the manners and cuſtoms of the places where they reſide. But the religion of the Jews cannot be ſaid to ſub-

ſt any longer, according to its original inſtitution, as they have not temples and ſacrifices, and other circumſtances of religious worſhip, which they have not enjoyed ſince their temple at Jeruſalem was deſtroyed, and they expell'd the holy land.

I ſhall ſubjoin a few miſcellaneous cuſtoms of the modern Jews, as related by an author of their own. (Leo of Modena) " When a Jew builds a houſe, he muſt have part of it unfiniſhed, in remembrance that the temple and Jeruſalem now be deſolate. When they have bought any new veſſels of glaſs, earthen, or metal, they plunge them immediately into ſome river or well, to expreſs an extraordinary cleanlineſs, according to Numbers xxxi, 23. Some obſerve to place their beds due north and ſouth, out of the reſpect to the temple, which was ſituated eaſt and weſt. They are forbidden to wear a mixture of woolen and linnen according to Deut. xxii, 11. The men muſt not dreſs like the women nor the women like the men, agreeable to Deut. xxii, 5. And they lay great ſtreſs on frequent waſhings. As to the ſeveral pollutions mentioned in the book of Leviticus, they hold they are aboliſhed. They repeat bleſſings and particular praiſes to GOD, not only in their prayers, but on all accidental occaſions, and in almoſt all their actions. They go to prayers three times a day in their ſynagogues. Their ſermons are made not in Hebrew, (which few of them now perfectly underſtand) but in the language of the country where they reſide. They are forbidden all vain ſwearing, and pronouncing any names of GOD without neceſſity. They abſtain from meats prohibited by the Levitical Law, for which reaſon, whatever they eat

must be dreſſed by Jews, and in a way peculiar to themſelves. Every Jew is required to marry; the Rabbins have affixed the time for eighteen years of age, and the perſon that lives unmarried until twenty, is accounted as actually living in ſin. As ſoon as a child can ſpeak, they teach him to read; and tranſlate the bible into the language where they live. When a youth is thirteen years and one day old, he is accounted a man, and obliged to obſerve all the precepts of the Law."

Having taken a ſhort retroſpective, but imperfect view of the Jewiſh nation, I now proceed to make ſome obſervations on the future ſtate of that people, and what may happen to them in ages to come: which I ſhall endeavor to collect from the ancient prophecies concerning them. For about 1700 years paſt, we may conſider them in a moſt deplorable ſituation, captivated at firſt by the Romans, and carried away and diſperſed among all nations; hated and abuſed by all people, and in many inſtances ſorely perſecuted. But let us now enquire whether they ever ſhall be converted to chriſtianity, and embrace the goſpel. And ſecondly, ſhall they ever hereafter be reſtored to their proper country, the holy land, and inhabit the holy city Jeruſalem, and be alſo reinſtated in their civil government? To the firſt of theſe queries, I reply, that it is altogether probable, they will be as a nation and people converted to chriſtianity. I grant, it has been the opinion of ſome, that they ſhall ever remain in a ſtate of infidelity, in reſpect to the true Meſſiah, and ſhall ſtill endure the ſame frowns of Heaven, that they undergo at preſent. And I concede 'tis ſaid by the prophet Hoſea, that *the children of Iſrael ſhall*

abide many days, without a king, and without a prince, and without a ſacrifice, &c. And this truly already has come to paſs, *'tis many days, nay, many centuries, that they have been in this condition; without rulers of their own, or government of any kind, and without enjoying the rites and inſtitutions of their religion.* But here let us note, this very prophet ſays, immediately afterwards, that "*they ſhall return, and ſeek the LORD their GOD, and David their king, and ſhall fear the LORD and his goouneſs in the latter days.*" And after thoſe days of tribulation are paſt, they ſhall ſeek the LORD, and David their king; by David is here certainly meant the Meſſiah, who ſhall ſit upon the throne of David, and of whom David was only a type. But this ſhall not take place until the latter days, until towards the laſt period of time, nor until the time of the fulneſs of the Gentiles. I might multiply texts of ſcripture to the ſame purport, out of the Old Teſtament, but for brevity ſake, I wave them at preſent, and recite the words of St. Paul, which are full in point, Rom. xi, 25 26, 27. "*For I would not brethren, that you ſhould be ignorant of this myſtery, (leſt you be wiſe in your own conceit) that blindneſs has happened in part to Iſrael, until the fulneſs of the gentiles be come in. And ſo all Iſrael ſhall be ſaved, as it is written there ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob, for this is my covenant with them when I ſhall take away their ſins.*" I remark here all Iſrael is to be ſaved, that is, as a nation or people, they are to become believers; and that CHRIST ſhall be their Saviour; the deliverer ſhall come out of Sion; and this is no other than JESUS CHRIST the

King of the Jews. The Apoſtle alſo proceeds to aſſix the time of their infidelity; they ſhould continue in their blindneſs until the fulneſs of the Gentiles be come in.

When the Gentiles ſhall generally believe, and Satan be bound, then at leaſt ſhall the Jews believe; and then he refers to the covenant made with the Jews, agreeable to what I have mentioned heretofore. Unbelief is the cauſe of their rejection, and the miſeries that has befallen them: but faith will reſtore them to the favor of GOD; agreeable to this St. Paul ſays, "*And they* (meaning the Jews) *if they abide not in unbelief, ſhall be grafted in, for GOD is able again to graft them in.*" But it may be aſked, what will be the means made uſe of by Providence for the converſion of the Jews? I anſwer, there will be a great effuſion of the holy ſpirit upon them. Iſaiah ſays, "*This is my covenant with them, ſaith the LORD my ſpirit is upon thee and my words which I have put into thy mouth.* lix, 20, 21. So Ezek. xxxvi, 24: *I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.* and verſe 27, *And will put my ſpirit within you, and cauſe you to walk in my ſtatutes.* And perhaps the Gentiles in ſome meaſure will be the external means of the converſion of the Jews. At preſent to the Gentiles is committed the oracles of GOD, and they only, retain with ſafety that part of ſacred writ called the New Teſtament; and by ſome means, (no doubt) will be able to communicate thoſe glad tidings to the Jews; which at firſt they received from them. To this purpoſe Moſes ſays, "*I will provoke you to jealouſy by a ſtrange nation*" &c. 'Tis likewiſe probable that the converſion of the Jews

may be facilitated by ſome great leader, or leaders that may be raiſed up among them. When they were formerly under Egyptian bondage, Moſes and Aaron were ſent as deliverers, and afterwards conducted them into the land of Canaan by Joſhua, and freed them from their oppreſſors by ſeveral of the judges, and from all their enemies, by David their king. And I think it plainly intimated in prophecy, that one ſhall come in the ſpirit and power of Elias, and be ſucceeded in turning them from infidelity, to chriſtianity. In the next place, they ſhall not only be converted to chriſtianity, but be reſtored to their country of Paleſtine, build up the city of Jeruſalem and be reinſtated in their civil government. All this is foretold by the prophets; to this purpoſe is Iſaiah xi, 11, 12, "*And it ſhall come to paſs in that day, that the LORD ſhall ſet his hand again the ſecond time to recover the remnant of his people from Egypt, from Pathros and Cuſh, and from Elam, and from Shinar, and from Hamath and from the iſlands of the ſea. And he ſhall ſet up an enſign for the nations, and aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah, from the four corners of the Earth.* Here we may obſerve ſundry things reſpecting the future ſtate of the Jews. That it ſhould be after the coming of the Meſſiah, when the root of Jeſſe ſhould ſtand for an enſign to the people, and the Gentiles ſhould ſeek to the ſame. That then, in the goſpel times, the LORD a ſecond time ſhould collect the people of Iſrael and Jews, from their various diſperſions, and reſettle them in the holy land. And after their laſt return, that there ſhould take place a coalition of the different tribes;

that Ephraim ſhall not envy Judah and Judah ſhall not vex Ephraim. And not only their internal peace and tranquility is foretold, but their future acquiſitions, and enlargement of their government. "*But they ſhall fly upon the ſhoulders of the Philiſtines toward the weſt; they ſhall ſpoil them of the eaſt together: they ſhall lay their hand upon Edom and Moab, and the children of Ammon ſhall obey them.*" The amount of which ſeems to be, that they ſhall extend their dominions to the weſtward as far as the Mediterranean ſea: and eaſterly and ſoutherly over part of Arabia formerly belonging to the Edomites, Moabites and Ammorites, and part of Syria. And this is very ſimilar to the prophet Ezekiel's account of their territory and dominions. The ſame Ezekiel (during the captivity of the Jews in Babylon) predicts the reſtoration of the Jews to their country of Canaan again, and that under the Meſſiah: Ezekiel, xxxvii, 21, 25; "*Thus ſaith the Lord GOD, Behold, I will take the chilrren of Iſrael from among the heathen whither they be gone, and will gather them on every ſide, and bring them into their own land: And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt; and they ſhall dwell therein, even they and their children, and their children's children forever, and my ſervant David ſhall be their prince forever.*"

Here we may obſerve, they ſhould be under the government of the Meſſiah, (which is repreſented by David) and continue in the adherence of chriſtianity, and in poſſeſſion of their country of Paleſtine, to the end of the world.

But there ariſes a very difficult queſtion; that is, When their converſion and reſtoration ſhall

take place, or in what period it ſhall happen? The ſame queſtion, nearly, is put in the propheey of Daniel, xii, 6, "*How long ſhall it be to the end of theſe wonders?*" The anſwer is given in a direct and ſolemn manner, "*That it ſhall be for a time, times, and an half.* Here time anſwering for a year, it will be three prophetic years and one half, or twelve hundred and ſixty days; equal to ſo many years. Some have thought, that ſo long a time the eaſtern church ſhould be oppreſſed, and deſolated by the Mahometan powers; and Jeruſalem *has been* trodden under foot by them, firſt by the Sarazens, and then the Turks. But the queſtion will ſtill remain, When ſhall we begin the time, or commencement of theſe twelve hundred and ſixty years? Doubtleſs theſe times began when ſome new impoſture took place, to the ſubverſion of chriſtianity, in the eaſtern, or weſtern church. And we may remark, that about the year of CHRIST 606, Mahomet began his pretenſions to revelations; and ſoon after, aſſumed the title of an apoſtle of GOD: and in a ſhort time, by his ſubtilty and arms, ſpread his impoſture far and wide. And this cloud, ſmall at firſt, ſpread over all the eaſtern hemiſphere. And in fact, Omar, the Arabian caliph took Jeruſalem from the chriſtians, in A. D. 637, and built a moſque in every place where Solomons temple had ſtood; and the patriarch Sophronius ſaid upon Omar's taking poſſeſſion of the city, "This is of a truth the abomination of deſolation ſpoken of by Daniel the prophet, ſtanding in the holy place." And Jeruſalem has been trodden down and ſubjected to infidels or idolaters equal to them, ever ſince. There are, 'tis true, ſome certain dates or times given,

nearly to diſcover when, ſome noted events reſpecting the church, will take place. The time the man of ſin was to reign, and prevail over the ſaints, was twelve hundred and ſixty prophetic days, or ſo many years; ſo long the church was to be afflicted, or in diſtreſs; ſo long the two witneſſes were to ſit in ſackcloth; and the ſame period of time, the holy city was to be trodden down of the Gentiles.

Now if we knew with preciſion when to begin theſe years, and how to compute them, we might (by help of the prophecies) foretell when ſome of the greateſt events would take place reſpecting the overthrow of the enemies of the true church, and proſperity of the faithful, even to a year; but perhaps for wiſe ends, 'tis not permitted to be known with that nicety, yet, 'tis probable, by comparing ſome of the greateſt events that have paſt, we may nearly compute the future. There are four times mentioned by the prophet Daniel, viz. a time, times, and an half, chap. xii, v. 7, equal to three years and a half, or 1260 prophetic days, which may no doubt be accounted as ſo many years: at the end of which, the enemies of the church ſhall be deſtroyed, and the Jews ſhall be converted and reſtored to their ancient country of Paleſtine, and a happy period commence. This is pointed out likewiſe by the number of 2300 days. Daniel viii, 13, "*Then I heard one ſaint ſpeaking, and another ſaint, ſaid unto that certain ſaint which ſpake, how long ſhall be the viſion, concerning the daily ſacrifice, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt, to be trodden under foot?— and he ſaid unto me, unto 2300 days; then ſhall the ſanctuary be cleanſed.*" Theſe years undoubt-

odly began before CHRIST's time, but the great difficulty is to fix the exact time; but it appears to me probable to commence when the events were to happen in the beginning of the vision, which was the pushing of the ram, i. e. when Xerxes set out to invade Greece, with nearly 5,000,000 followers, such an army as was not perhaps ever collected before! which was not far from the year 481, before CHRIST, which subtracted from 2300, it brings it to the year 1819, when the temple will be cleansed, if so, in a short time, and in the present age. 'Tis a question of great abstruseness when the 1260 years began. Some as I observed before, suppose 606, when the Pope acquired a great accession of power; upon that supposition, there is sixty six years before the return of the Jews to the holy land. But of late, 'tis thought by some, that they began in A. D. 529 when the Justinian code of laws was first published, which greatly promoted the papal hierarchy, at which time the emperor declared the Pope the judge of all causes whatever, and to be judged himself of none, upon which subject I have treated more largely under the title of Antichrist. If the 1260 years began so early, then his prosperity and prevailing power would end in A. D. 1789, when the French Revolution begun, when it is well known, that popery received a terrible shock, and for aught I know, the pope's prosperity might be said to end at that time; unless there should be some revolution in favor of the Roman pontiff. There is another time mentioned, Daniel xii, 11, namely, 1290. Thirty years added to the 1260, which relates to the same idea, as the 2300 years; and suppose them

to begin in A. D. 529, they end in the same year 1819, and have an admirable coincidence with the 2300 days. Another time is mentioned in Daniel xii, 12, "*Bleſſed is he that waiteth, and cometh to the thouſand three hundred and five and thirty days.*" A time of great proſperity to the church, perhaps the firſt reſurrection, and reign of the ſaints on Earth.

But time and fulfilment will make theſe myſterious things plain and eaſy to be underſtood.

There may be another clue in ſome manner, to diſcover the time of the reſtoration of the Jews; and that is the deſtruction of the Ottoman empire, by the king of the North, mentioned in Daniel xi, 40, &c. is doubtleſs meant the Turkiſh empire, and though that king ſhould extend his conqueſts very far and wide, yet, at laſt "*tidings out of the eaſt and out of the north ſhall trouble him: therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many And he ſhall plant the tabernacles of his palace between the two ſeas in the glorious holy mountain: yet he ſhall come to his end, and none ſhall help him.* By the king of the north, is meant ſome kingdom or empire, and the conqueſts made by that ſtate, compares very well with that of the Turkiſh empire: for they ſubjugated many countries in Aſia, Africa and Europe; eſpecially Paleſtine and Egypt, are mentioned as part of their acquiſitions. But the downfall of that empire is ſtill future. The tidings from the eaſt and north that ſhall threaten the ruin of that empire is ſtill to come. In the eaſt, it may be the return of the Jews, to reſettle their proper country; or the inſurrection of ſome other of their eaſtern provinces. For it ſeems that the ſeat of the war will be in the ho-

ly land, and the emperors camp or reſidence, in the glorious holy mountains between the mediterranean ſea, and ſome other ſo termed in Paleſtine. It may, and moſt likely will be the ſame empire or power, that is termed by the prophet Ezekiel, chap. xxxviii, Gog and Magog, where, on I would make ſome remarks.

1. As to the time; it ſhould be in the latter days, or as the expreſſion is, *after many days*; v. 8, 16, that could not be the Jews, return from Babylon, for that was within ſeventy years after their captivity.

2. At the time of this invaſion, the Jews ſhould poſſeſs the holy land, after a long ſtate of deſolation; and be gathered from their various diſperſions, and at that time the land of Paleſtine ſhould be in a defenceleſs ſituation, their towns unwalled and without fortifications.

In the third place, that out of a deſire of wealth and dominion, Gog and Magog with all their confederates from the north quarters, and their allies Perſia, Ethiopia and Lybia, ſhould form a numerous powerful army, which as a cloud ſhould cover all the mountains of Iſrael: and according to an eye of reaſon, would be a ſufficient force utterly to deſtroy and eradicate the Jewiſh nntion, then in poſſeſſion of the holy land. But at the time of the invaſion, this mighty army ſhall be deſtroyed almoſt in a miraculous manner, by the interpoſition of divine Providence. They ſhall mutinize againſt each other, *every man's ſword ſhall be againſt his brother*: Their deſtruction is painted by the ſtrongeſt metaphors; that the earth ſhould tremble beneath; whilſt they ſhould be overwhelmed by a terrible ſtorm from above, attended with great hail-ſtones, fire and brimſtone. And it is repre-

ſented by the prophet, that the deſtruction of this devoted army, ſhould be ſo great, that not more than a ſixth part of their forces ſhould return home, and leave the Jews triumphant in their own country. Now it is clear, that the Jews will be reſtored to their country before this invaſion ſhall take place; and by the deſtruction of the nations that compoſe this army, it ſeems to appear to be the Turkiſh empire, and that perhaps of Ruſſia likewiſe, that ſhall carry on this war againſt the Jews after their return to their own land. And it is ſuppoſed with conſiderable ſtrength of reaſoning, that the ſecond woe to mankind, denoted by the ſecond woe trumpet, was the Turks, and their ruin ſhould happen about the time of the ruin of Rome papal.

We may at laſt draw a parallel between the church of the Jews, and that of the Gentiles, in the ſupport they have given to true religion againſt idolatry; and their ſufferings in the maintenance of the ſame. Let us for a moment review what the nation of the Iſraelites have done, how glorious was the character of Moſes, when that nation was under ſore bondage in Egypt? how does he, alone, as it were, undertake their deliverance? chuſing rather to ſuffer affliction with the people of GOD, than enjoy the pleaſures of ſin for a ſeaſon. How many wonders are wrought by him inſtrumentally? what plagues are inflicted on Egypt and obſtinate Pharoah, until at laſt they conſent to let the Iſraelites depart their dominions? But when the wicked tyrant, ſtill purſues his vile purpoſe to deſtroy that people of GOD, he is miraculouſly overwhelmed in the ſea, with his whole army! and what other heroes of that people, have

performed wonders for their nation and religion; Hebrews xi, 33 "*who thro' faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions.* 34. *Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valient in fight, turned to flight the armies of aliens.* 35. *Women received their dead raiſed to life again.*" And when they were called to ſuffer for the truth, or apoſtatize from the faith, how freely did they offer their lives a ſacrifice in the cauſe? Some were tortured, mocked, ſcourged, ſuffered bonds and impriſonments; while others were ſtoned, ſawn aſunder, ſlain by the ſword, and many wandered in deſarts and mountains, and in dens and caves of the earth, of whom at the ſame time the world was not worthy.

On the other hand, to take a ſurvey of the Gentile church, ſince the infidelity of the Jews, we ſhall find their ſufferings very great, they have been perſecuted almoſt beyond deſcription. For ſeveral centuries they bore the fury of the Roman emperors, were in vaſt numbers crucified, beheaded, and every way tormented. And alſo the Gentile chriſtians have many of them been expoſed to the fury of the pope, the man of ſin; who has been aided by many of the civil powers of Europe. How many perſecutions has he raiſed againſt them? they have been accounted as ſheep to the ſlaughter? what rivers of blood has been ſpilt by this monſter of cruelty, tyranny and wickedneſs? And this period was not of a ſhort ſpace of their ſufferings, but, 1260 days, or rather years, in which the man of ſin ſhould proſper and ſucceed. And after we have taken this view, we can ſcarcely pronounce which has done or ſuffered moſt

for truth & pure religion, either Jews or Gentiles. But ſoon the time will come, when the ſtorms and tempeſts of perſecutions will be diſpelled, and ſerener ſkies appear. The time is near that the Jews, inſtead of being hated, abuſed, perſecuted and maſſacred by the Gentiles, they will be aided, aſſiſted and careſſed by them. Inſtead of diſperſing and baniſhing them, *the Gentiles ſhall bring their ſons in their arms, &c. And kings ſhall be their nurſing fathers, and queens their nurſing mothers.* Inſtead of making war againſt them, and deſtroying their cities, they ſhall build them up, and aſſiſt in reſtoring their commonwealth: indeed there will be a coalition of the church of the Jews, and Gentiles, and a flowing in of the latter to them.

But how long ſhall this happy ſtate of the Jews continue after their now expected reſtoration? I anſwer, no doubt through the ſeventh millenary, and perhaps to the end of the world: unleſs a power much like gog and magog ſhould attack and invade them, near the end of the world: Rev. xx, 8.

'Tis expected that the ſabbath of this world, or millennium will litterally continue a thouſand years, and during that time Satan will be bound, and not ſuffered to deceive the nations. So long therefore, we may conclude, the Jews will enjoy a happy and glorious ſtate.

But how happy will be the future ſtate and condition of that nation, when all Paleſtine ſhall be in a moſt flouriſhing ſituation? Where deſolation now reigns, there populous towns, and great cities will riſe to view; and Jeruſalem again be rebuilt and enlarged in a glorious manner; and become the ſeat of piety, peace and happineſs, and a bright emblem of the new Je-

ſuſalem in the Heavenly world. It may then, truely be called the holy city, and be exalted to Heaven, in point of happineſs and purity. Here it is thought by ſome, that Chriſt will reign perſonally, with the ſaints and martyrs, who ſhall ſhare in the firſt reſurrection a thouſand years, the time of the millennium.

How happy, thrice happy the Jews, when their minds ſhall be fully illuminated by the holy ſpirit; and clearly diſcover that the Meſſiah already come, anſwers abundantly all their expectations: that he ſhall not only deliver them from their temporal enemies, but from ſin, death and Satan, their ſpiritual foes; that he ſhall conduct them not only to a temporal Canaan, but a Heavenly one, and be their King in this world, and their Sovereign through the vaſt ages of eternity! Such a great change in the Jewiſh affairs, will ſeem almoſt incredible to them, as the Pſalmiſt elegantly expreſſes it; Pſal. cxxvi, 1, 2, "*When the LORD turned a gain the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, the LORD hath done great things for them.*"

CHAP. II.

On the Fifth Trumpet.

AFTER the death of Conſtantine the great, the Roman empire ſuffered much by the incurſions of the northern nations; and at laſt Rome itſelf, the imperial city, was taken by Vitiges the king of the Goths, who had beſieged it with an army of 150,000 men, about the year

of CHRIST, 537; and during the war with the northern invaders, which lasted about twenty years, Rome was taken five times, and the city and whole country of Italy, suffered all the evils of war; which in the event brought that city to the lowest and meanest condition, in respect of power and authority; being subjected to the exarch of Ravenna, who was lieutenant for the Roman emperors of Constantinople; otherwise frequently called the Greek emperors.

These wars and calamities, to the Roman empire, when it was christian, was represented by the sounding of the four first angels with their trumpets. But after the sounding of these trumpets, which continued until the final ruin of the western empire, an angel flying through the midst of Heaven, proclaims with a loud voice, "*Woe, woe, woe to the inhabiters of the Earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.*" I shall begin this dissertation with the fifth trumpet, or first woe-trumpet, and then proceed on to the other two woes. But here note, an angel is sent to proclaim, the three last trumpets are to represent greater, and more terrible plagues than the former, therefore, distinguished by the name of woes. The latter of these trumpets denoted a longer duration of troubles, and calamities to the world, as well as of larger description than the former. Rev. ix, 1; "*And the fifth angel sounded, and I saw a star fall from Heaven unto the Earth: and to him was given the key of the bottomless pit.* Ver. 2 *And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace: and the sun and the air were darkened by reason of the smoke of the pit.* Ver. 3. *And there*

came out of the ſmoke locuſts upon the Earth; and unto them was given power as the ſcorpions of the Earth have power.

4. And it was commanded them that they ſhould not hurt the graſs of the earth neither any green thing, neither any tree; but only thoſe men that have not the ſeal of GOD in their foreheads.

5. And to them it was given that they ſhould not kill them, but that they ſhould be tormented five months: and their torment was as the torment of a ſcorpion when he ſtriketh a man.

6. And in thoſe days ſhall men ſeek death and ſhall not find it; and ſhall deſire to die and death ſhall flee from them.

7. And the ſhapes of the locuſts were like horſes prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

9. And they had breaſt plates as it were breaſt plates of iron; and the ſound of their wings as the ſound of chariots of many horſes running to battle.

10. And they had tails like unto ſcorpions, and there were ſtings in their tails: and their power was to hurt men five months.

11. And they had a king over them, which is the angel of the bottomleſs pit, whoſe name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon.

12. One woe is paſt; and behold, there come two woes more hereafter."

The ſound of a trumpet ſignifies an alarm of war; but here it may denote certain periods of

time that thoſe plagues they repreſented were to exiſt. When the trumpet began to ſound, the plague or woe denoted by it began, and continued ſo long as the trumpet ſounded. At the ſounding of this fifth trumpet, a ſtar falls from Heaven. Stars, in prophetic language, ſometimes denote angels, as Job ſays, "*At the creation the morning ſtars ſang together:*" and it ſometimes denotes men in eminent authority, or abilities, as in the prophecy of Balaam, Numb. xxiv, 17, "*There ſhall be a ſtar out of Jacob, and a ſceptre out of Iſrael*: by which is meant, a ruler or king in Iſrael. This ſtar here ſpoken of, may ſignify ſome perſon of eminent abilities and advantages, and may doubtleſs be applied to the grand impoſtor Mahomet, who was a perſon of great addreſs, and conſiderable abilities: and ſo miſuſed his advantages, that he laid a foundation for one of the greateſt impoſtures known in the world. This ſtar, had committed to him, the keys of the bottomleſs pit; that is, he was permitted by Divine Providence, to darken the world with his errors, and as it were, to looſe the apoſtate angels to deceive mankind; for as the biſhop of Meaux obſerves, "Hell doth not open itſelf, it is always ſome falſe doctor that opens it, by which means Satan is looſed to deceive the nations."

"*And there came out of the ſmoke locuſts upon the Earth.*" It may be pretty well aſcertained who theſe locuſts are, by their name and deſcription. Arabia is a country that abounds with locuſts, and ſwarms of them often proceed from thence; and the locuſts, one of the plagues of Egypt, were brought on by an eaſt wind from Arabia, for Arabia is eaſtward from Egypt.—The Midianites or Arabians, were formerly

compared to graſhoppers or locuſts for multitude when they invaded the Iſraelites, and Gideon defeated them. "*And they had crowns on their heads as it were crowns of gold,*" which is exceedingly deſcriptive of the Arabians or Saracens, who conſtantly wore turbans or mitres, which are as crowns or diadems with other people. "*And they had faces as the faces of men, and hair as the hair of women ;*' And the Arabians wore their beards, at leaſt muſtachoes, as men, but they platted their hair as women.

And they had teeth as the teeth of lions, that is, ſtrong to devour ; and a great propenſity in them to make invaſions upon their neighbors.

Theſe locuſts are farther compared to ſcorpions, and that they had ſtings in their tails : that is, they ſhould draw a poiſonous train after them wherever they carried their arms ; and diſtil the venom of a falſe religion which was calculated to ſuit the vicious paſſions of mankind, and has made ſuch ſad progreſſion in the world.

"*And the ſound of their wings as the ſound of chariots &c.* This denotes their ſudden invaſions, and their rapid conqueſts ; and it is almoſt amazing, that within about a century they formed an empire that extended from India to Spain.

But we may obſerve, "*It was commanded them that they ſhould not hurt the graſs of the Earth, neither any green thing :*" the like injunctions were given to the Saracen officers and ſoldiers ; to deſtroy no palm-trees, nor burn any fields of corn, or cut down any fruit trees, nor do any miſchief to the cattle, only ſuch as they killed for food. And they are commanded to hurt only thoſe men who had not the ſeal of GOD in their foreheads. Their commiſſion was only againſt idolatrous chriſtians, and not thoſe that

kept to the purity of religion. Farther, they were not to kill, but only to torment : it cannot be ſaid that they did not kill individuals in cruel wars, and many invaſions ; but they did not extirpate them as a body politic : they greatly diſtreſſed the Greek Empire, but did not finally ſubdue it; for as often as they beſieged Conſtantinople, they were repulſed and defeated.

Another quality aſcribed to them was that they were "*Like unto horſes prepared to battle.*" Some authors relate that the head of a locuſt reſembles that of a horſe, and they are called by the Italians, Cavalette, or little horſes : and we all know that the Arabians are famous for their horſes ; and the great ſtrength of their armies conſiſts much in their Cavalry. And tho' they came from the bottomleſs pit, they pretended to ſome order, and had a king, whoſe name in Hebrew is Abaddon, and in Greek Apollyon ; that is the deſtroyer : ſome imagine that this has an alluſion to the name of Obodas, the common name of the kings of that part of Arabia from whence Mahomet came. However, they well deſerved the name aſcribed to them, as Mahomet and his ſucceſſors were inſtrumental of the moſt horrid wars and devaſtations ; and it was their principles to propagate their religion by fire and ſword. And it may be farther noted, that their caliphs or emperors were kings, as well as high prieſts of their religion.

The time they were to hurt men, was five months, (v. 10) and it is obſervable that the natural locuſts live about five months, that is, from the month of April to September, and they were like ſcorpions in reſpect of their doing injuries. And this may be applied to the Saraſens in a two-fold ſenſe : firſt, they were wont

to make their inroads and excurſions in the five ſummer months, and return again in the winter. This appears to be their common practice; and particularly, when they beſieged Conſtantinople. But ſecondly, if theſe months be taken for prophetic months, conſiſting of thirty days in a month, and each day taken for a year, then it might be ſaid, they tormented men 150 years. And it is a fact, that between the year 612 and and 762, which includes the time the grand impoſtor began and propagated his falſe religion, his ſucceſſors made the moſt rapid conqueſts, for Syria, Perſia, India, and the greateſt part of Aſia Egypt and Africa; Spain and ſome other parts of Europe were ſubdued in that term of time. But if the time be taken double, and comprehend 300 years, then it would include the whole time the Caliphs of the Saracens reigned with a temporal dominion at Damaſcus, and Bagdad together: after which the empire was divided into ſeveral principalities and kingdoms; and this will well comport of what is mentioned of them verſe 5, that *they ſhould torment men five months;* and verſe 10, that *their power was to hurt men five months:* and take them together, it comprehends the whole time, that they were a noted plague and woe to mankind. But it may illuſtrate this ſubject, to give a ſhort account of the Arabians, and the riſe of the Mahometan impoſture.

The Arabians are principally the offspring of Iſhmael; tho' there may be a mixture of Moabites Amorites and Idumeans, the word Arab is ſaid to ſignify, a robber; for the Arabians ſeldom let any merchandize paſs through their country without extorting ſomething from the

owners, if they do not rob them. The ſame people are ſometimes called Saracens, which ſignifies inhabitants of the deſart; as great part of their country is a wilderneſs. The impoſtor Mahomet, who was born at Mecca in Arabia, about the year 571, was allowed to be a perſon of great wit, and inſinuating addreſs; he flattered the rich, relieved the poor, and could bear affronts without any ſeeming reſentment; and had every talent to gain the populace. He married a rich widow, named Cadiga, he being of the age of about twenty-eight years. And as he traded to Syria and Paleſtine, he took notice of the ſeveral ſects and parties of chriſtians, and their degeneracy from chriſtianity; it came into his mind, to introduce a new religion, and make himſelf great in his nation. To accompliſh this he pretended to a great deal of abſtemiouſneſs and devotion: he therefore retired daily to the cave of Hira near Mecca, and ſpent much of his time in faſting and prayer; and at his return at evening, often entertained his family with relations of viſions he had ſeen, and voices he had heard. By this practice he acquired a reputation of great ſanctity and piety. In proceſs of time, he publiſhed his Alcoran, which he pretended was brought to him by the angel Gabriel. This he made by help of his Amanuenſis, for he was ommi ignorant, and could neither read nor write. However, by his addreſs and dexterity, he gained many proſelytes: But ſome of the principal citizens perceiving that his deſign was to ſeize the government, were greatly alarmed: and determined to put a ſtop to the miſchief, by diſpatching him out of the way: He being appriſed of their intent, fled to Medina: Which flight of Mahom-

et, is the Muſſelman's era, or period from which the Arabians begin their computations, which was in the year of CHRIST, 622. After this he manifeſted his deſign to his followers, to enforce his religion by the ſword; and having many diſciples at Medina, he intercepted ſundry Caravans between Mecca and Syria, and thereby much enriched his party. He afterwards made war upon many of the Arabian tribes, which he brought under himſelf: and in fine, conquered Mecca itſelf, and the principal part of Arabia. He advanced every doctrine that might ſtimulate his ſoldiery to victory; he declared that his cauſe was the cauſe of GOD: and he that died in defence of it went immediately to Paradiſe. That every man's time was fixed by GOD, and none could outlive it, and no hazzards ſhorten it: But at a certain time, his men being greatly intoxicated with wine, and much engaged in gaming, were in iminent danger of being cut off; whereupon he prohibited the uſe of wine, and the practice of gaming. The religion of Mahomet, contained in the alcoran, was principally collected from Judaiſm and Chriſtianity; however, ſome things were invented by himſelf. But upon the whole, his religion, though it contains ſome good morals; yet chiefly is calculated to gratify the deſires of wicked men. The agreeableneſs of his tenets to ſuch men, and the method he took to propagate it by the ſword, made his diſciples, in the ſhort ſpace of about 100 years, maſters of a conſiderable part of Aſia and Africa; a great part of Spain, Italy and France, and many iſlands in the Mediterranean Sea: And upon the declenſion of the Arabian empire, the Turks have patroniſed and propagated in the ſame way of this impoſture; ſo that

it is the eſtabliſhed religion in many great kingdoms in Aſia and Africa, and ſome in Europe.—The Mahometans are computed to be nearly equal in number to chriſtians of all denominations. They divide their religion into faith and practice and profeſs to believe,

1. In one GOD. 2. In his Angels. 3. In his Scriptures. 4. In his Prophets. 5. In the Reſurrection and Judgment. 6. In GOD's abſolute Decrees.

They reckon four points as to practice.

1. Prayer with waſhings. 2. Alms. 3. Faſtings. 4. Pilgrimage to Mecca.

They allow four wives of any religion, beſides concubines. Many things further, I might mention, reſpecting their religion; but my deſign of brevity will not admit of it. Upon the whole, the habits, the numbers, the ſudden invaſion of the Saracens, the ſwift and almoſt incredible progreſs of their arms, and the time of their conqueſts, ſufficiently point them out, to be the locuſts from the bottomleſs pit, and a woe and plague to mankind; eſpecially to the chriſtian world.

CHAP. III.

On the Sixth Trumpet.

I NOW proceed to ſay ſomething of the ſecond woe trumpet, mentioned in Rev. ix, 15—20. "And the ſixth angel ſounded, and I heard a voice from the four horns of the golden altar which is before GOD, ſaying, to the ſixth angel which had the trumpet, looſe the four angels which are bound in the great river Euphrates;

And the four angels were looſed, which were prepared for an hour and a day, and a month, and a year, to ſlay the third part of men. And the number of the army of the horſemen *were* two hundred thouſand thouſand: and I heard the number of them. And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſt-plates of fire, and of jacinth, and brimſtone: and the heads of the horſes *were* as the heads of lions; and out of their mouths iſſued fire and ſmoke and brimſtone. By theſe three was the third part of men killed, by the fire and by the ſmoke and by the brimſtone which iſſued out of their mouths. For their power is in their mouth, and in their tails: for their tails *were* like unto ſerpents, and had heads, and with them they do hurt. And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſs, and ſtone, and of wood, which neither can ſee, nor hear nor walk."

1. Let us enquire, who theſe four angels were, and their army of horſemen?

2. Take a ſhort ſurvey of their feats, and what invaſions they ſhould make.

3. The time they ſhould be a plague and a ſcourge to mankind.

4. Their declenſion and end.

Firſt. To diſcover who theſe four angels were. Their place and ſituation is deſcribed: they are ſituated on the river Euphrates, a well known river in Aſia: on that great river they were bound, or confined for a certain time, and they were four in number. Some have ſuppoſed theſe four angels were the leaders of the Sara-

tens, when they invaded the weſtern empire, and endangered the chriſtian name and profeſſion every where: but it is moſt natural to include them under the firſt woe trumpet; nor do they ſo well anſwer the deſcription as the Turks do on many accounts; who for many years had four ſultanies or principalities on the river Euphrates; one at Bagdat founded by Togrul Beg in the year 1055; another at Damaſcus, founded by Togjuddaulus or Ducas in the year 1079; a third by Zarfudaulus or Meleck at Aleppo, in the ſame year; and a fourth by Sedyduddaulas, or his ſon, in 1080: and all theſe were conſtrained from making any great conqueſts, or inroads upon the countries adjacent, by the chriſtians inhabiting thoſe countries; eſpecially by the Croiſaides made by the European chriſtians to Syria, and the holy land, which continued for ſome centuries, until the Europeans abandoned thoſe parts: and ſo long thoſe principalities of the Turks remained bound and reſtrained, from making invaſions on the chriſtian world.

Another deſcriptive mark of theſe enemies of the church, was, that they were principally to conſiſt of horſemen; and it is well known, that the Turkiſh forces (except the Janizaries) conſiſts much in cavalry, and are very numerous; it is ſaid there are in the empire, ſix or ſeven hundred thouſand fighting men. They are further portrayed by their appearance & habit, they had, as it appeared, breaſt-plates of fire, jacinth and brimſtone. The color of fire being red, of jacinth blue, and brimſtone yellow; and this, as Mr. Daubuz obſerves, hath a "literal accompliſhment, for the Othmans, from the firſt of

their appearance, have affected to wear ſuch war-like apparel, of ſcarlet, blue, and yellow."— Their temper and genius is further deſcribed, they ſhould be fierce and war-like ; " *the heads of the horſes were as the heads of lions* ;" and in this character they have been wonderful, by their numerous wars, and the terror of their arms. " *And out of their mouths, iſſued fire and ſmoke and brimſtone.*" Some think this alludes to great guns, and gun-powder, the weapons with which the Turks made their greateſt conqueſts : Although it is true, gun-powder was not invented for many centuries after this propheſy, yet, the ſame ſpirit of wiſdom that dictated and foretold theſe enemies to the church, might likewiſe deſcribe their armour. Moreover they had power to hurt with their tails, as well as with their mouths. The Turks drew after them the ſame poiſonous train, as the Saracens did before them. They profeſs the ſame religion, and propagate the ſame impoſture of Mahomet. And wherever they eſtabliſhed their dominion and conqueſts ; there they eſtabliſhed their falſe doctrine, and generally enſlaved the nations they conquered : it is true, many of the Greek church remain among them, but they pay dear for the exerciſe of their religion, ſubjected to a capitation tax, rigorouſly exacted ; compelled to the moſt ſervile drudgery, their perſons abuſed and robbed of their property ; and their moſt ſprightly and beautiful children, ſnatched from them by force, educated in the Mahometan religion, and trained up for the wars, in the Seraglio.

In the ſecond place, let us conſider their conqueſts and invaſions. It is ſaid of them that

they "*ſhould ſlay the third part of men.*" The Turks were of a Scythian or Tartarian original; and ſometime in the eighth century, came down upon Georgia, and plundered that country; in the ninth century, they penetrated to Armenia major, and ſubjected that likewiſe, which from them obtained the name of Turcomania. In about the year 1000 they conquered Perſia, and remained ſovereigns of it until the year 1260. Heretofore the Turks made war their trade, and chief employment. And their conqueſts were amazing; they ſubjected all Aſia minor, Syria and Paleſtine, Babylon, Aſſyria, and Meſopotamia in Aſia; Egypt and the coaſt of Barbary in Africa. But not content with their conqueſts in Aſia and Africa, they broke into Europe, and ſeem to carry all before them. Mahomet, ſurnamed the Great, conquered the two empires of Conſtantinople, and Trapezond, together with about 200 cities.—They likewiſe took great part of Hungary, and even beſieged Vienna, the capital of the German empire. The latin, or weſtern empire, was broken to pieces and ruined under the four firſt trumpets; the Greek, or eaſtern empire was cruelly hurt and tormented, under the fifth trumpet, by the Saracens; but here under the ſixth trumpet, it is to be ſlain and utterly deſtroyed. The empire of the Turks, was founded by Ottoman, and ſometimes called by his name; and has been ſucceeded by a race of the moſt warlike princes, that are recorded in Hiſtory. A ſuccinct account of their battles, and victories would make a large volume, but for the ſake of brevity, I omit any further account of them.

In the third place let us conſider the time they

ſhould be a plague and ſcourge to mankind, and it is pointed out by this prophecy, to be an hour, a day, and a month and a year. Now if this time, the hour, day, month and year, be taken prophetically, according to Daniel's computation, 365 days is ſo many years, and a month conſiſting of thirty days, is thirty years, one day an year, and an hour fifteen days, amounting to 391 years and 15 days; the whole term of time the Ottomans were ſlaying the third part of men. And this time coincides extremely well with their conqueſts; for the firſt victory of the Ottomans over the chriſtians, was the takingthe city of Kutahi, from the Greeks, A. D. 1281, add to that time, 391 years, and it will terminate in the year 1672, and that was the very year that Mahomet the ivth, took, Cameniec from the Poles, together with 48 towns. And this is the laſt conſiderable conqueſt the Turks have made.

They have had many wars with various nations; but they have acquired no new ſtate or kingdom, for more than 100 years paſt, and their empire ſeems to be on the decline; perhaps they never may have an opportunity to enlarge it any more. But the period of the Ottomans ſlaying men, is limited, and thought to be paſt; yet the duration of their empire is not ſpecially aſcertained. Some things may, however, be ſuggeſted reſpecting the downfall of that empire. This ſecond woe will end and paſs away, before the completion of the third woe, in the deſtruction of Rome papal. Rev. xi, 14, "*The ſecond woe is paſt, and behold the third woe cometh quickly.*" The Saracens ceaſed to be a woe and ſcourge to mankind, when their empire was de-

ſtroyed and ſuperſeded by that of the Turks; and they confined principally to Arabia. It may be that probably they are ſtiled in prophetic language, a woe and plague to mankind ſo long as they were ſlaying of them, or making conqueſts. But however, the Ottomans will be in ſome ſenſe a ſcourge to mankind, eſpecially to the eaſtern church, ſo long as their empire remains entire, and they embrace the falſe religion of Mahomet.

It is very probable, by the king of the north, the prophet Daniel predicted the Turkiſh empire, for the Turks at the beginning were of Tartarian original, and their firſt conqueſts were in Armenia or Turcomania, and other regions of the north; and from thence made inroads upon, and conquered the nations of the ſouth, ſituated on the river Euphrates, and thereon created four ſultanies or principalities; and from thence extended their conqueſts over many countries in Aſia, Africa, and Europe.—But the end of the king of the north is likewiſe foretold by the ſame prophet, in theſe words, "*that tidings out of the north and eaſt ſhall trouble him, therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many; and he ſhall plant the tabernacle of his palace between the two ſeas in the glorious holy mountain; yet he ſhall come to his end, and none ſhall help him.*"—I think by this account, that towards the end and fall of the king of the north, there will be an attack made upon his dominions, by a ſtill more northern power: and what empire is ſituated north of Turkey, but the Ruſſian empire?—And ſome have conjectured that the final overthrow of the Ottoman empire will at leaſt be partly affected by the Ruſſians. Likewiſe trouble ſhall ariſe to him from the eaſt; which will

doubtleſs ariſe from Perſia, or from rebellion in the eaſtern part of the Ottoman empire: for it ſeems that the war that ſhould nearly cloſe his empire ſhould be in the holy land, and that the king of the north ſhould have his camp or place of reſidence on the moſt holy mountain, at, or near Jeruſalem; but here ſhould meet with a defeat, and at laſt come to an end, and none ſhould help him: his end, no doubt, means the deſtruction of his empire. Furthermore, if the Turks ſhould finally anſwer the deſcription of that power or empire known in prophetic language by the name of gog and magog, then there will be a reſtoration of the Jews (at leaſt in part) before the final deſtruction of that empire. It appears probable, that by gog and magog is meant the Turks, becauſe it deſcribes ſeveral of the nations ſubject to them, and the countries they poſſeſs; and it is ſaid that Perſia, and part of Africa, as Ethiopia and Lybia, ſhould be their confederates; and that their armies ſhould be very numerous; that this expedition ſhould be in the latter days, after the reſtoration of the Jews. Indeed I cannot imagine any other nation can anſwer the deſcription ſo well as the Turks, except, before that time, the Ruſſians ſhould ſucceed them, and perform what is propheſied of, which is not impoſſible.

If this ſhould be the caſe, that the Turks make this invaſion upon the Jews, then it follows that their reſtoration will happen before the ruin of that empire. And it cannot, I think, be imagined that the downfall of Rome papal will much precede that of the Turkiſh empire. In a word, it is thought that theſe three great events will take place, not very far diſtant from each other; viz. the calling in of the Jews, the

deſtruction of the Ottoman empire, and Rome papal. It ſeems if the king of the north, or gog and magog, either of them ſignifies the Turks, then the return of the Jews to the holy land will be prior to the final overthrow of that empire. As to the fall of Rome papal, I will treat of that hereafter.

But whether the Jews, or the ten tribes from Aſſyria, for there is a prophecy of their return, or to that purpoſe, Iſaiah, xi, 15, 16, "*And with his mighty wind ſhall he ſhake his hand over the river, and ſmite it in the ſeven ſtreams, and make men go over dry ſhod. And there ſhall be an highway for the remnant of his people, which ſhall be left from Aſſyria, like as it was to Iſrael in the day when he came up out of the land of Egypt.*" I know the ten tribes were carried away more than 2500 years paſt, to Aſſyria; yet this prophecy and many more, mention their return, which, when it comes to paſs, will be a marvelous thing. I ſay theſe or ſome other power, ſhall invade the king of the north toward the termination of his empire; and the invaſion will be of ſuch a nature as to give him great alarm, and he ſhall exert himſelf to the utmoſt to maintain his dominions, he ſhall go forth with great fury to deſtroy, and utterly to make away many; and his camp ſhall be in Paleſtine, between the two ſeas in the glorious holy mountain, yet he ſhall come to his end and none ſhall help him.

CHAP. IV.

On Antichriſt.

LET us in the next place make ſome inquiry reſpecting Antichriſt: he is one that is againſt, or oppoſed to CHRIST and his doctrines; and he cannot be thought to be one perſon in particular, but a ſucceſſion of men in the ſame office or place. Ancient prophecy deſcribes him very fully. The prophet Daniel foretells him under the repreſentation of a *Horn* that had eyes, and a mouth that ſpeaketh great things, who ſhould make war with the ſaints and prevail againſt them, until the ancient of days came. Dan. vii, 9, 20. And in another place, under that of a *little horn*, that attacked the Heavens, and beat down, and trampled on the ſtars. But St. John, in his Revelations, gives a very ſpecial account of him: Rev. xiii, 1—8, "And I ſtood upon the ſand of the ſea, and I ſaw a beaſt riſe up out of the ſea, having ſeven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy. And the beaſt which I ſaw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his ſeat, and great authority. And I ſaw one of his heads as it were wounded to death: and his deadly wound healed: and all the world wondered after the beaſt. And they worſhiped the dragon which gave power unto the beaſt: and they worſhiped the beaſt, ſaying, who *is* like unto the

beaſt? who is able to make war with him? And there was given unto him a mouth ſpeaking great things and blaſphemies: and power was given unto him to continue forty *and* two months. And he opened his mouth in blaſphemy againſt GOD, to blaſpheme his name, and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the ſaints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world."

A beaſt in prophetic language, may ſignify a tyrannical, idolatrous empire: Daniel ſaw four great beaſts riſing from a ſtormy ſea, chap. vii, 2, 3, which are explained to be four empires; viz. the Babyloniſh, Perſian, Grecian, and Roman: ſo in this place it muſt mean a ſtate or empire. A troubled or ſtormy ſea, may ſignify the revolutions and commotions of the world, from whence empires frequently take their origin and riſe. This beaſt had ſeven heads and ten horns, which are well known marks and ſignals of the Roman empire. And the angel ſays, Rev. xvii, 9, "*And here is the mind that hath wiſdom. The ſeven heads are ſeven mountains on which the woman ſitteth*;" and it is remarked that the city of Rome ſtood on ſeven hills or mountains. The number ſeven has alſo an alluſion to the ſeven forms of government which prevailed in Rome. The ten horns ſignify the ten kingdoms into which the Roman empire was divided after it became chriſtian. And it is to be remarked that the dragon, or Rome pagan had ſeven crowns upon his heads; but the beaſt

hath upon his horns ten crowns; ſo there has been a revolution of power, from the heads of the dragon to the horns of the beaſt; and the ſovereignty which was before exerciſed by Rome alone, is now tranſlated to, and among the kingdoms of the weſtern empire.

But further to illuſtrate this ſubject let us,

1. Enquire who this Antichriſt is, or this antichriſtian empire called the beaſt, and take a ſurvey of ſome of his marks and characteriſtics. 2. Of his origin riſe and exploits. 3. Of his fall. 4. Of his duration.

As to the firſt inquiry who this Antichriſt or man of ſin is, may be diſcovered by his deſcription, and ſeveral marks which are given him.

He has (without a doubt) a long time made his appearance in the world; and I conceive him to be the pope, the ſovereign pontiff and ſupreme head of the church of Rome. This may appear by the place and empire, whence he had his origin and riſe. The prophet Daniel, chap. vii, had a viſion of four beaſts, which the angel interprets to be four kings or kingdoms; the firſt was the Babyloniſh, the ſecond the Perſian, the third the Macedonian or Grecian, and the fourth the Roman empire; which is repreſented by a fourth beaſt, dreadful and terrible, and ſtrong exceedingly? and it had great iron teeth, it devoured and break in pieces, and ſtamped the reſidue with the feet of it, and it was diverſe from all the beaſts that were before it. Though there are many obſtruſe things in the ancient prophecies, yet what the meaning of theſe four beaſts were, is made plain by the angel interpreter; he ſays they were four kings, or kingdoms: and they might be well repreſented by wild beaſts, as theſe king-

doms were all of them cruel, ſavage, and perſecuting; and war and bloodſhed, was their trade and employment.

But it is a remarkable property of the fourth beaſt, that he had ten horns, which according to the angel's interpretation, the ten horns out of this kingdom, are ten kings or kingdoms, that ſhould ariſe out of this fourth kingdom: and this was truly the caſe with the Roman empire when it was broken to pieces by the incurſions of the northern nations. Sir Iſaac Newton enumerates them thus, "1. The kingdom of Vandals Alans in Spain and Africa. 2. That of the Suevians in Spain. 3. Of the Viſigoths. 4. Of the Alans in Gallia. 5. Of the Burgundians. 6. That of the Franks. 7. The kingdom of the Britons. 8. That of the Huns. 9. Of the Lombards. 10. That of Ravenna." Other expoſiters vary ſome from him reſpecting theſe kingdoms; but all are pretty well agreed that the Latin, or Roman empire in Europe, was divided into ten kingdoms; and ſtill continues in about that number of kingdoms or principal ſtates, to this time. But beſide theſe ten horns, or kingdoms of the fourth empire, there was to ſpring up among them another *little horn*.—"*I conſidered the horns*," ſaith Daniel, "*and behold there came up among them another little horn, before whom there were three of the firſt horns plucked up by the roots.*" This little horn was to ariſe in the Roman empire, and more particularly in that part of the empire that was aparted into ten ſtates or kingdoms, and was to be among them. And farther, this little horn was to have power to ſubdue, or pluck up, three of the firſt horns or kingdoms in that empire. And the pope, in the year of CHRIST 727, and peo-

ple of Rome, revolted from the Greek emperor, and thereby became a civil ruler over the dukedom of Rome; and was a temporal prince: and in the year 755, the pope obtained the exarchate of Ravenna for himself, and had dominions of some consequence: and still, subsequent to this, in the year 774, by the assistance of Charles the king of France, he became possessed of the kingdom of the Lombards, and thence assumed the triple crown.

These three states constitute St. Peter's patrimony; and herein he plucked up, or subdued three of the first horns. Thus we see the empire in which he had his rise, and his particular dominions situated in Italy: which corresponds exactly with the prophecy of Daniel, respecting the little horn or kingdom of the beast.

Another indicium, or mark to know antichrist by, is his *name* and *particular country*, and the region he belongs to: and this is communicated to St. John, Rev. xii, 18, "*Here is wisdom.—Let him that hath understanding count the number of the beast: for it is the number of a man; and his number* is *six hundred threescore* and *six.*" The apostle intimates clearly that it is possible from this number, to ascertain his name; for it is according to man's computation: and this is a data communicated to us, to decipher who he is, his name, and country: and this was agreeable to an ancient custom to denote names by numbers. And no doubt it must either be a Hebrew or Greek name, denoted by this number; and no name appears more probable than the famous one mentioned by Ireanæus, and he lived not long after St. John; and was the disciple of Polycarp the disciple of John; he saith, "that the name Lateinos contains the number of six

hundred and ſixty-ſix ; and it is very likely, becauſe the laſt kingdom is ſo called, for they are Latins, who reign ; but in this we will not glory."

The church of Rome is called the latin church ; and they latinize in almoſt every thing ; Maſs, Prayers, Hymns, Canons, Decretels, and Bulls are in latin. But if any chuſe to have the name in Hebrew, the number is as clearly expreſſed as in Greek. I will give a ſpecimen of both.

Reſch	200	Lamda	30
Vau	6	Alpha	1
Mem	40	Tau	300
Iod	10	Epſilon	5
Iod	10	Iota	10
Thau	400	Nu	50
		Omicron	70
		Sigma	200
	666		666

Now Romiith in the Hebrew, is the Roman beaſt or kingdom, and correſponds with Lateinos which is Latium or Italy, the country or ſeat of the beaſt. And this number, in theſe two languages, will agree to no other country, but Italy or Rome, as I imagine : thus we have pointed out, in what empire he ſhould ariſe, his name and particular country.

But in the next place, to leave no doubt who Antichriſt is, not only his country, but his Metropolis city is ſpecially pointed out. This city, is called the whore of Babylon ; Rev. xvii, 18, "*And the woman which thou ſaweſt is that great city, which reigneth over the kings of the earth.*" At the time of the viſion, the city that had univerſal dominion, and reigned over the kingdoms

of Europe, and many in Aſia and Africa, was Rome, and no other: the matter then is paſt a doubt, that this was the ſeat of the man of ſin. She was drunk with the blood of the ſaints: and was the capital of this perſecuting empire: at the ſame time ſhe was the mother of harlots; and abominations of the Earth: and her inſcription was myſtery Babylon.

The biſhop of Meaux well obſerves, "that Babylon was meant by the name of the whore, and Rome by Babylon; as ſhe had all the characters of Babylon, an empire full of idols, and divinations, and a perſecutor of the ſaints as ſhe was." And further to elucidate the matter that by myſtical Babylon is meant Rome, the angel obſerves, "*The ſeven heads are ſeven mountains on which the woman ſitteth.*" Rome was ſituate on ſeven hills or mountains, and was as well known by that appellation, Urbs Septicollis, as by Rome itſelf. So that by the angel's interpretation it is demonſtrated, that by Babylon is meant Rome, the metropolis of the man of ſin.

The form of government alſo diſtinguiſhes this man of ſin or antichriſt. The form of government that this perſecuting power ſhould be of, is expreſſed by St. John, Rev. xvii, 10, "*And there are ſeven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace. And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.*" Seven kings, in this place, ſignifies ſeven different forms of government, which has not exiſted in any ſtate but that of Rome, as I recollect.—The people of Rome were firſt governed by kings, then by conſuls, dictators, decemvirs, and

by military tribunes with consular authority.—These were the five forms of government that first existed in Rome; and were passed away, and expired at the time of this prophecy: and then the imperial was the supreme gvoernment, and was the sixth then existing. Another mode of government was in futuro, and when it came it should continue a short space of time. This if you call the seventh, was the ducal state of Rome, that was under the exarchate of Ravenna, and was in some sense a new form of government, and yet hardly so distinct and proper, as to be reckoned for a distinct species of government. If this was the seventh head of government, then the the papal was the eighth.

But if you chuse to reckon the ducal state of Rome, one form of government, then the papal is the seventh, and is that persecuting power that goes into perdition, and is sure to be destroyed. And we may observe, that during the exarchate of Ravenna, Rome being only a dukedom, was not the seat of any government whatever. But after the abolition of the imperial, there was no form of government by which the city of Rome bore any sway, but was annexed to Ravenna, and governed by it.—Therefore the seventh form of government in Rome, was, strictly speaking, Papal, whose end is destruction.

Another characteristic of the beast, is, that "*one of his heads was as it were, wounded to death.*" This was the sixth head or imperial government, when the emperors or Cæsars, bore universal and despotic sway over the empire. And this was wounded to death, when the northern nations broke into the Roman empire, and put an end to it, in the reign of Mo-

myllus Auguſtus ; but in a ſpecial manner when Rome was reduced to a poor dukedom, and became tributary to the exarchate of Ravenna.— But his deadly wound was healed, when the Pope and people of Rome revolting from the exarchate of Ravenna, proclaimed Charles the great Auguſtus and emperor of the Romans ; which empire of the weſt, ſubſiſts even to this day : and which empire has generally afforded great aſſiſtance and aid, to the hierarchy of Rome : and is now, and for a long time has been, the empire of Germany.

The whole of the Roman empire in the weſt has been, and ſtill is a civil government divided into ten diſtinct kingdoms or ſtates, or nearly ſo : theſe as a civil government, comprehend the fourth beaſt, or Roman empire in its laſt form of government. And theſe kingdoms include all that is meant by the beaſt, as to its civil policy ; and all the pope's temporal dominions are included in that idea. Agreeable to this Mr. Daubuz ſuppoſes "the former wild beaſt conſiſted of the antichriſtian civil powers, which were in the Roman empire, during the ſecond period of the church." But ſometimes in the prophecy the pope and his hierarchy, are conſidered more ſpecially as an eccleſiaſtic ſtate ; then he is termed the ſecond beaſt with two horns. St. John's deſcription of him is as follows ; Rev. xiii, 11—15, "*And I beheld another beaſt coming up out of the earth, and he had two horns like a lamb, and he ſpake as a dragon. And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth and them which dwell therein to worſhip the firſt beaſt, whoſe deadly wound is healed. And he doeth great wonders,*

ſo that he maketh fire come down from Heaven on the earth in the ſight of men. And deceiveth them that dwell on the earth by the means of *thoſe miracles which he had power to do in the ſight of the beaſt; ſaying to them that dwell on the earth, That they ſhould make an image to the beaſt which had the wound by a ſword, and did live. And he had power to give life unto the image of the beast, that the image of the beast ſhould both ſpeak, and cauſe that as many as that would not worſhip the image of the beast ſhould be killed."*

No doubt by the beaſt of two horns like a lamb, is meant the Roman hierarchy, or body of their clergy; and the two horns may denote their power civil, and eccleſiaſtic; for the pope, and many of his clergy, have both temporal and ſpiritual power or government. This beaſt otherwiſe is called the falſe prophet in ſundry inſtances, which is a ſtrong argument that this two horned beaſt ſhould exerciſe eccleſiaſtic authority. And does not denote one man only, but a ſucceſſion of men teaching falſe doctrines, and propagating lies for ſacred truths.

So that as to the government and mode thereof, that ſhould be an indicium or mark of Antichriſt is clearly pointed out by St. John. It ſhould be a beaſt compoſed of ten kingdoms, in a civil view; but if you take a ſurvey of Antichriſt, and his creatures or clergy, in a more ſpecial manner, he ſhall exerciſe a twofold power, temporal, or ſecular and ſpiritual. And this agrees extremely well with the hierarchy of Rome. For the pope's ſpiritual monarchy hath heretofore extended and pervaded through the whole Roman or Latin empire. Therefore every form of government exerciſed by the pope, and his contemporary aſſociates is foretold by the

prophet. Therefore not only the empire from which the man of ſin ſhould take his riſe, but his particular country, and metropolis city are foretold; and the various kinds of government exerciſed by him and his auxiliaries; but alſo ſundry other characteriſtics are given of him, as diſtinguiſhing marks of this man of ſin; particularly his policy. *He had eyes as the eyes of a man*, denoting his great policy in government. In political concerns, the court of Rome rivals every thing: the popes have affected to have great concern for, and pay the greateſt deference to the potentates of Europe, and have beſtowed upon ſome of them the higheſt epithets and encomiums. The king of France was termed his eldeſt ſon, and moſt chriſtian king. That of England, the defender of the faith. Of Spain, his Catholic majeſty, &c. In their wars, they have often interpoſed, and brought princes to treaties: by ſuch methods, and by their great riches, pomp and grandeur, they have had an amazing influence on the monarchs ruling in the old Latin empire. But they likewiſe have taken another method to gain great aſcendency and aggrandize themſelves by promoting many to prelacy, that were princes of the Germanic empire, ſo that they are veſted with a twofold power, civil and eccleſiaſtical: and it is ever their endeavor, to heap wealth and honors on their eccleſiaſtics. Their cardinals are ſo many princes, and next to crowned heads: And what method do they not take to accompliſh their views? they aſſume the power of abſolution, and grant pardons and indulgencies to their creatures, and diſpenſations to all. And the eccleſiaſtics take advantage of perſons in their laſt moments, and other acquaintance and friends, at

the ſame time; and in a word, the pope being reputed a ſucceſſor of St. Peter, and the viſible head of the chriſtian church, has prerogatives without bounds, and without numbers; ſo that it is no ſurpriſing thing at all, that ſo much power directed by ſo much policy, ſhould be able to perform ſuch mighty things, and preſerve itſelf for ſo many ages.

Another mark or characteriſtic of Antichriſt is, that he ſhould be arrogant, proud, and blaſphemous. "*And there was given to him a mouth ſpeaking great things, and blaſphemies.*" Rev. xiii, 5. And herein he exactly reſembles the little horn, in Daniel vii, 8, 25, he hath "*a mouth ſpeaking great things, and he ſhall ſpeak great words againſt the Moſt High.*" And where is there ſo arrogant a power or government on Earth, as that of the Pontiff of Rome, who claims to be univerſal biſhop, and infallible judge, of all controverſies, ſovereign of kings, and diſpoſer of kingdoms; the vicegerent of CHRIST and GOD, on Earth. That he has the keys of Peter, and whom he binds on Earth is bound in Heaven. This is the king who ſhould exalt himſelf, above every God, and ſhall ſpeak marvellous things againſt the GOD of Gods! This is juſt the power the pope claims, and endeavors to exerciſe.

Idolatry is another mark of the man of ſin.—Babylon, his capital city, is the mother of harlots, and abomination of the earth: In ancient Rome they had their plurality of Gods, and even deified their heroes. But modern Rome exceeds ancient Rome in every ſpecies of idolatry; inſtead of worſhiping the Creator, the only object of admiration, they pray to, and worſhip ſaints and angels; and adore the hoſt—

and are not their churches crowded with images, the works of men's hands? Ancient Rome imported, but modern, exports her idolatry, to many nations and kingdoms. Babylon is repreſented as an harlot, in rich attire, in purple and ſcarlet, with a golden cup in her hand, by which the kings of the Earth were made drunk, with the wine of fornication.

But a ſpecific mark of the man of ſin, is his perſecuting the ſaints: Rev. xiii, 7, "*And power was given to him to make war with the ſaints, and overcome them*:" and the prophet Daniel ſays that the little horn made war with the ſaints and overcame them. Rome papal has equalled, or even outdone Rome pagan in perſecutions. What ſlaughters were made of the Albigenſes and Waldenſes?—and how many diſſenters from the whore of Babylon, in Germany, Spain and Portugal, and even in England have been ſlain before the reformation? and the true worſhipers of GOD, have ſuffered nearly the ſame, in almoſt every kingdom and ſtate in Europe, who were under the papal tyranny. Rivers of blood have been ſhed by this monſter Antichriſt, and his auxiliaries. They not content to perſecute with death, have racked their imaginations, to invent various tortures to make death more terrible! racks and gibbets have torn the limbs, and flames conſumed the bodies of pious men, who have ſacrificed their lives for the ſupport of the truth, and the true worſhip of GOD. How unmerciful is it to condemn men for having different ſentiments and opinions from others, in matters of faith? and how unbecoming the chriſtian temper?—St. John ſays, Rev. xvii. 6, "*And I ſaw the woman drunken*

with the blood of the martyrs of JESUS: and when I saw her, I wondered with great admiration." That a city poſſeſſed by chriſtians, ſhould wanton and riot in the blood of chriſtians, was a ſubject of aſtoniſhment indeed, to St. John.—

Every method is taken by Antichriſt to decieve the world. This man of ſin pretends to miracles; *and he doth great wonders, ſo that he maketh fire come down from Heaven on Earth, in the ſight of men, and deceived them that dwelt on Earth.* Miracles, viſions and revelations, are the mighty boaſt of the Roman clergy, by which they impoſe on the credulous and ignorant.— However, they are only lying wonders and falſehoods, though ſtrongly atteſted by that church.

Celebacy is introduced by this church, in order to ſhew the great ſanctity of the Roman clergy. This was a hereſy that began in ſome of the firſt centuries: but this doctrine, as it was expreſsly againſt divine writ, was much diſcarded, until revived and made reputable among the monks, which is one of their eſſential conſtitutions, and it became a decree of the pope, that the clergy of that church ſhould not cohabit with their wives, ſo early as in the fifth century, and has been the ſteady doctrine of that church ever ſince. Another artifice to make a great ſhew of religion and zeal is, they abſtain from certain meats on particular days, and ſome even uſe no meat at all, in thoſe ſeaſons.

Another mark by which Antichriſt is to be known, is the habit and dreſs of himſelf and his hierarchy. "*And the woman was arrayed in purple and ſcarlet.*" Purple and ſcarlet were the colours of the imperial habit, and it is well known that the popes and their cardinals,

have been ever fond of theſe colours. The pope's robes of ſtate, are purple and red, and he officiates at ſome feſtivals, in that colour.

2. Let us proceed to ſay ſomething of the origin, riſe, and ſome of the exploits of the beaſt. Rome being the capital city of the Roman empire, which was very extenſive; and chriſtianity being planted there, and well eſtabliſhed; the clergy of that city, as well as many other cities, endeavored in a great meaſure to have the polity of the church, conform to that of the empire. In conſequence thereof, the pope, the metropolitan of Rome, the imperial city, claimed the precedency, and that he was primate and patriarch of the whole Roman empire:—That all other biſhops and metropolitans were in ſubordination to him—which was an aſſumption of power the goſpel never conferred on him—however, by his intrigues and policy, in the courſe of time, many biſhops and their ſees, ſubmitted to his uſurpations. And he had a grant of precedency made him by the tyrant Phocas, as mentioned hereafter, and with his power, his revenues ſoon increaſed to enormous ſums. Amidſt ſuch great affluence and power, it was natural for the popes to lord it over GOD'S heritage; to forget their Heavenly vocation, and ſet their minds on earthly things; nay, under theſe circumſtances it would be as hard for the biſhop of Rome to exerciſe the functions of a good biſhop, as it would for a camel to paſs through the eye of a needle. I dont ſay it was impoſſible, but very unlikely: for true chriſtianity ſcarcever flouriſhes in ſuch luxurious ſoil.—And to their ſupremacy they added their infallibility, and a right to decree in all matters of faith and worſhip, whatever, which gave a riſe

to all the hereſies, and damnable doctrines invented, and propagated long ſince by them.

If we would take a ſhort ſurvey of the great power to which the popes have attained, we might take notice of their election and inauguration. The election of a new pope is commonly about nine or ten days after the funeral of the deceaſed, by the cardinals in the conclave.—And after the declaration of the choice, the cardinals who elected him pay him adoration. And in a few days after his election to the papal chair, he is ſolemnly crowned, and becomes a temporal prince: and but few monarchs exceed him as to his pomp and grandeur: for upon any important affair, as the reception of princes and their ambaſſadors, or the canonization of the ſaints; or the promotion of cardinals, the pope holds his conſiſtory, which when it is public, his throne is erected in the great hall of the apoſtolic palace. The pope is ſeated on a cloth of gold under a canopy of the ſame; and the foot of the throne is covered with red cloth. The cardinal biſhops and prieſts, ſet on the right below the throne: and the deacons on the left, but ſo as to have their faces toward the pope. The archbiſhops, biſhops, prothonotaries and other prelates, ſet on the ſteps of the throne: and on the loweſt ſtep the deacons, auditors, and clerks of the chamber; and the eccleſiaſtic officers of the court below.

The popes had been ſtruggling for ſome time for the ſupremacy; at length, about the year 606, the emperor Phocas, granted the right of precedency to Boniface iii, then biſhop of Rome, who, in conſequence thereof aſſumed upon himſelf, the title of œcumenical biſhop. But the ſpiritual monarchy of Rome, could not have

been eſtabliſhed, had its biſhops continued dependant on any temporal prince; therefore the popes took their opportunity to exempt themſelves from the Greek emperors, whoſe authority was very much declining in Italy: and having thrown off their ſubjection to the emperor of Conſtantinople, the pope became maſter of the dutchy of Rome, and upon application to the kings of France, and by their aſſiſtance, the kingdom of the Lombards, and the exarchate of Ravenna were annexed to his temporal dominions. The pope and people of Rome, in return for theſe favors ſhewn by the French, proclaimed Charles the king of France, emperor, and thereby he in ſome meaſure, was in poſſeſſion of the ſovereignty of that part of Italy, which formerly belonged to the governors of Ravenna, and other remains of the weſtern empire; ſo that the pope enjoyed theſe countries under the emperor, who therefore was wont to be ſtiled the patron and defender of the church. But the popes at length grew weary of the imperial protection; becauſe the emperor's conſent was required in the election of a pope; and if they were mutinous, the emperor uſed to check them and ſometimes turn them out of the chair. Thereupon the popes for a long time employed various artifices to exempt themſelves from the power of the emperors. To this end they frequently raiſed inteſtine commotions againſt them. But the reign of Henry the fourth, furniſhed them with an opportunity of puting their deſigns in execution. For pope Gregory vii, ſurnamed Hildebrand, had the boldneſs to excommunicate this emperor, on pretence that he made traffic of church benefices, by ſelling them to all ſorts of perſons; whom he inſtalled before they

had taken orders, and cited the emperor to appear before him, and answer unto these complaints, which obliged the emperor to renounce the right of constituting bishops; and the succeeding emperors found so much work in Germany, that they were not in a condition to look after Italy, which gave the pope leisure to make himself soveriegn, not only over his own possessions but over all pertaining to the church.—But the pope not content with this degree of grandeur, quickly set on foot a pretension of far greater consequence; for now he pretended to an authority over princes themselves, to command a truce between such as were at war, to take cognizance of their differences; and put their kingdoms under an interdict: and if they refuse submission to the See of Rome to absolve their subjects, from allegiance to their sovereigns: and finally, to deprive them of their crowns. This has been attempted against many crowned heads, and put in execution against some. For these abominable pretensions, they plead their fictitious decretals which grants to the popes unlimited power, over all christians whatever. Pope Boniface viii, gave the world clearly to understand his meaning, at the jubilee kept in the year 1300, when he appeared sometimes in the habit of an emperor; and at others, in that of a pope: and had two swords carried before him as the ensigns of ecclesiastic and civil power.

But in the fifteenth century, the spiritual monarchy of the pope rose to the pinacle of its grandeur: all the western parts of Europe being either in communion with, or obedience to, the church of Rome: and the pope appeared as the mighty colossus of the west, and truely he

had a mouth ſpeaking great things, thundering out his bulls, and excommunications againſt both princes and ſubjects, and even uttering blaſphemies againſt Heaven itſelf.

Next we may enquire into the cauſes and manner of his fall. There are many repreſentations of his downfall, in ſcripture prophecy; Dan. vii 11, "*I beheld then, becauſe of the voice of the great words which the horn ſpake: I beheld even till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame.*" His great words and uſurpations ſhould occaſion a war, wherein the beaſt ſhould be utterly deſtroyed with fire. But likewiſe the very inſtruments of that deſtruction are pointed out; that ſome of the ten kings or kingdoms in Europe, who ſupported the idolatry and perſecutions of the beaſt for a time, ſhall at laſt grow ſenſible of the extravagant claims of Rome papal, and hate, and be incenſed againſt her; and not only withdraw their protection from her, but ſhall ſtrip her of her ornaments and riches, and expoſe her to ſhame, and purſue her with fire and ſword, and all the calamities and horrors of war. Rev. xvii, 16, "*And the ten horns which thou ſawest upon the beaſt, theſe ſhall hate the whore and make her deſolate and naked, and eat her fleſh and burn her with fire.*" Some of thoſe very kings or kingdoms which conſtituted the civil power of the beaſt, will be the ruin of the whore of Babylon, and her utter deſtruction: and tis not altogether improbable that France, which was the ſpecial inſtrument of veſting the pope with civil power, may take it away again. Or even the Germanic empire, or ſome parts of it may contribute to the downfall of Rome. The ruin of this ſpiritual monarchy, is repreſented by an angel's

thruſting his ſharp ſickle, and reaping and collecting the vine of the Earth; and caſting the ſame into the great wine-preſs of the wrath of GOD; and that the wine-preſs was trodden without the city: and blood came out of the wine preſs, even unto the horſes bridles, by the ſpace of a thouſand ſix hundred furlongs. St. Peter's patrimony reaches from the walls of Rome, to the river Po and the marſhes of Verona, is two hundred Italian miles, and compares with one thouſand ſix hundred furlongs with great exactneſs. By this prediction we may gather, that in Italy hereafter there will be a ſore war; that the pope's territories will be univerſally attacked with great effuſion of blood and ſlaughter, as the metaphors moſt ſtrikingly preſage.

But not only this, but a long detail of plagues are preſaged againſt ſpiritual Babylon: ſeven angels are commiſſioned to pour out ſeven vials full of the wrath of GOD upon the kingdoms of Antichriſt. The plagues are various and dreadful; the Earth, the Sea, the Rivers, the Sun, and the Air are affected, and the ſeat and throne of the beaſt itſelf. They of that communion killed by the ſword, and they ſhall die by the ſword; they ſhed the blood of ſaints, and they muſt drink copiouſly of the bloody cup! Rome papal reſembles Egypt and ancient Babylon, in idolatry, perſecution and tyranny; and ſhe muſt undergo ſimilar plagues, woes and calamities! Spiritual Babylon is repreſented as ſitting as a queen arrayed in royal robes of purple and ſcarlet; adorned with gold and the richeſt pearls; and rioting in the moſt ſumptuous manner: but at the ſame time a notorious proſtitute or idolatreſs: and not content to live

in idolatry herſelf, but communicated her faſcinating cup to the kings of the Earth, and the kings are ſaid to have committed fornication with her, that is, adhere to her idolatries, and to furniſh her with aſſiſtance by their civil power; and enabled her to carry her wicked deſigns into execution: but the hour is coming, when the kings of the Earth and her rich adherents ſhall with great aſtoniſhment, ſee her ſmoke aſcending toward Heaven, and ſhall cry "*alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.*" Her ſins reached unto Heaven, and a juſt GOD ſhall remember her iniquities. And it is the voice of Heaven, "*Reward her even as ſhe rewarded you; and double unto her double, according to her works: in the cup which ſhe hath filled, fill to her double.*" Upon the pouring out of the ſeventh vial, which will compleat the deſtruction of ſpiritual Babylon, there are voices and thunders, and lightnings, and a tremendous earthquake, portentous of the great revolutions that ſhould take place, and judgments that ſhould be inflicted on that mother of harlots, and abominations of the earth! Heaven and Earth are repreſented as being convulſed on the occaſion, and every plague ſhall center on her devoted head. And her downfall ſhall not only be dreadful, but perpetual, ſhe ſhall never riſe again: which is repreſented in a very concluſive manner, Rev. xviii, 21, "*And a mighty Angel took up a ſtone, like a great mill-ſtone, and caſt it into the ſea, ſaying, thus with violence ſhall that great city Babylon, be thrown down, and ſhall be found no more at all.*" And the judgments on Earth are not all, for the vengeance of an om-

nipotent GOD, will purſue the man of ſin, and his adherents in a future ſtate. They ſhall ſuffer in the fire prepared for the devil and his angels! Rev. xiv, 11, "*And the ſmoke of their torment aſcendeth up forever and ever, and they have no reſt day nor night, who worſhip the beaſt, and his image, and whoſoever received the mark of his name.*"

But here I would make a remark, that by the prophecy, there will not be an univerſal reformation compleated in Europe, before the downfall of myſtical Babylon, for at the very time of her ruin, ſhe has her mourners: Kings, princes, and the great men of the Earth, ſtand afar off, and bewail moſt bitterly her downfall; tho' they are unable to afford her the leaſt aſſiſtance or ſuccour in her laſt diſtreſs. From thence it may in good meaſure be inferred, and it is probable from the preſent ſtate of Italy, Spain, Portugal, and ſome other bigotted countries, that they will probably adhere to the papal church and its idolatry, to the laſt, even to the hour of its deſtruction.

I will next conſider the duration of the man of ſin. That ſpiritual monarchy, like others, had its riſe, and will have its fall. His continuance is ſpecially limited, and St. John ſpeaking of him ſays, "*Power was given to him to continue forty and two months;*" the ſame time the witneſſes were cloathed with ſackcloath; and the ſame time that the woman was in the wilderneſs, equal to 1260 prophetic days. Now if the perſecutions under Antichriſt, were literal, and comprehend only three years and one half; it would be a ſhort duration, and nothing to the perſecutions under the Roman emperors, and many perſecutions ſince. But if each day

ſhould repreſent a year, and denote that continuance of time, then it would contain the longeſt period of perſecution, that the church has ſuffered from any one power or ſtate, ſince the beginning of the world. Daniel in his prophecy of the coming of the Meſſiah, and the particular time it ſhould happen, prefixes it "*at the end of ſeventy weeks after the going forth of the commandment to build Jeruſalem;*" now if we eſtimate the time ſeventy weeks of years, it amounts to 490 years, which was the exact time of the coming of the Meſſiah; ſo that the prophecy in that place means by ſo many days, that number of years; and that a day repreſents a prophetic year, is agreeable to ſcripture language, in other places; Ezek. iv, 6, "*I have appointed thee each day, for a year.*" The method of the Jews was to account thirty days for a month, and twelve months for a year, which makes 1260 years, after that method of computing; and about that time is the duration of Antichriſt's reign; equal to the 42 months that the little horn ſhould prevail; if that is the caſe, and we could with certainty aſcertain the particular time of the riſe, and beginning of the reign of Antichriſt, we might likewiſe determine the ſpecific time of his fall, and entire ruin and extirpation. And there is no doubt but we may date his riſe and beginning, either at the time of his aſſumption of ſpiritual monarchy, or when he became a temporal prince. Some have ſuppoſed he could not be eſteemed the little horn, which Daniel propheſied of, and commence his reign until he acquired civil power, and that was not until the year 727, when the pope and people of Rome, revolted from the exarchate of Ravenna, as Sigonius ſays, "Rome

and the Roman dukedom came from the Greeks to the Roman pontiff." However, he made greater acquiſitions of temporal power when Pepin, king of France ceded to him the exarchate of Ravenna, in 756; and in the year 774, likewiſe, the pope became poſſeſſed of the kingdom of the Lombards, by the aſſiſtance of Charles the great; which three ſtates conſtitute the patrimony of St. Peter. Now if we conſider the riſe, and date of Antichriſt, to commence at his firſt aſſumption of civil power, A. D. 727, then his downfall will not terminate until about the year 1987, a long period yet to come. But if we ſuppoſe him to begin his exiſtence in the year 606, when the tyrant Phocas granted him the ſupremacy, and made him (as far as lay in his power) oecumenical biſhop; then it would bring his end not long from the year 1866, about an age from the preſent time. But it rather appears to me, that we may date his beginning before he became a temporal prince, by what the prophet Daniel predicts concerning him; Daniel, vii, 8, "*I conſidered the horns, and behold, there came up among them another little horn, before whom were three of the firſt horns plucked up by the roots:*" where note, he is called a horn, before he acquires his civil power. But there is another time that is mentioned as the beginning of the pope's ſpiritual monarchy, and that is the year after CHRIST, 529. That was a time when the pope graſped at univerſal power and authority in the church: at that time the Juſtinian code of laws was publiſhed, which gave great power to the clergy, and enabled them to tyrannize over both church and ſtate; and this ſame Juſtinian about the ſame time declared the pope the head of all the churches, and judge in all

controverſies whatever ; and he in conſequence, claimed to be CHRIST's vicegerent on Earth ; and ſat in the temple of GOD, ſhewing himſelf as GOD : 2 Theſſ. x, 3, 4. Whilſt the greateſt errors and wickedneſs prevailed amongſt the clergy, and all kinds of abſurdities were impoſed on the laity. And likewiſe the benedictine order of monks was then inſtituted, which greatly ſupported the papal authority. And the ten kingdoms that had their riſe in the Latin empire, all had their beginning as early as A. D. 527 ; ſo that the beaſt, as to civil power, had his exiſtence as early as this period of time. Now if the proſperity and prevailing power of the pope, commenced in the year 529, then it would terminate in the year 1789, about the beginning of the French Revolution ; and what a fall popery has had by that event, the world in a great meaſure are ſenſible. His temporal authority in Italy was entirely overthrown, himſelf driven from his capitol in an hoſtile manner, and is ſince dead ; and although it is ſaid there is another elected, there is very little probability, that this monſter of wickedneſs will retain the power of his predeceſſors. Great revolutions are now taking place in the world, and we muſt wait the iſſue, hoping that final and total deſtruction, will ſhortly overtake him.

The riſe, progreſs, and laſt ſtate of the Roman empire, together with its final deſtruction, is very minutely deſcribed in the ii book of Eſdras, in the xi and xii chapters ; however, I am appriſed this is amongſt the Apochryphal writers, yet inaſmuch as it correſponds in the main points in this prophecy, with the prophet Daniel, and the Revelations of St. John, I am inclined (at

leaſt, in theſe particulars) to give credence to it. And to have a better view of it, I will give a tranſcript of the principal part of that prophecy, ii book of Eſdras xi, 1—17. "Then I ſaw a dream, and behold there came up from the Sea, an eagle which had twelve feathered wings and three heads. And I ſaw, and behold, ſhe ſpread her wings over all the Earth, and all the winds of the air blew on her, and were gathered together. And I beheld, and out of her feathers, there grew other contrary feathers, and they became little feathers and ſmall. But her heads were at reſt: the head in the midſt was greater than the other, yet reſted it with the reſidue. Moreover I beheld, and lo, the eagle flew with her feathers, and reigned upon Earth, and over them that dwelt therein. And I ſaw that all things under Heaven were ſubject unto her, and no man ſpake againſt her, no not one creature upon Earth. And I beheld, and lo, the eagle roſe upon her talons, and ſpake to her feathers ſaying, watch not all at once, ſleep every one in his own place, and watch by courſe. But let the heads be preſerved for the laſt.—And I beheld, and lo the voice went not out of her heads, but from the midſt of her body. And I numbered her contrary feathers, and behold, there were eight of them. And I looked, and behold, on the right ſide there roſe one feather, and reigned over all the Earth; and ſo it was, that when it reigned the end of it came, and the place thereof appeared no more: ſo that the next following ſtood up, and reigned, and had a great time. And it happened that when it reigned, the end of it came alſo, like as the firſt, ſo that it appeared no more. There came a voice unto it and ſaid, hear thou that hath

borne rule over the Earth ſo long; this I ſay unto thee, before thou beginneth to appear no more, there ſhall none after thee attain unto thy time, neither unto the half thereof: and the reſt reigned in ſucceſſion, &c."

This ſeems to be the interpretation, that the eagle was the ſame as the fourth beaſt propheſied of by Daniel, and the twelve feathers were the twelve emperors of Rome, of whom, Julius Cæſar was the firſt, and Auguſtus the ſecond, noted by his long reign.

And afterwards the prophet proceeds to relate the laſt remains of the Roman empire. ii Eſdras xi, 23—35. "And there was no more upon the eagles body, but three heads that reſted, and ſix little wings. Then ſaw I alſo, that two little feathers, divided themſelves from the ſixth, and remained under the head that was upon the right ſide, for the four continued in their place. And I beheld, and lo, the feathers that were under the wing thought to ſet up themſelves, and to have the rule; and I beheld, and lo, there was one ſet up, but ſhortly it appeared no more; and the ſecond was ſooner away than the firſt. And I beheld, and lo, the two that remained thought alſo to reign, and when they ſo thought behold, there awaked one of the heads, namely, it that was in the midſt, for that was greater than the other two heads. And then I ſaw that the two other heads were joined with it, and behold, the head was turned with them that were with it, and did eat up the two feathers under the wings that would have reigned. But this head put the whole Earth in fear, and bore rule in it, over all thoſe that dwelt upon the Earth, with much oppreſſion, and it had the government of the world, more than all the

wings that had been. And after this I beheld, and lo, the head that was in the midſt, ſuddenly appeared no more, like as the wings. But there remained the two heads, which alſo in like ſort ruled upon the Earth, and over thoſe that dwelt therein. And I beheld, and lo, the head upon the right ſide devoured it that was upon the left ſide." Chap. xii, 2, 3, "And I beheld the head that remained, and the four wings appeared no more, and the two went into it, and ſet themſelves up to reign, and their kingdom was ſmall and full of uproar. And I ſaw, and behold, they appeared no more, and the whole body of the eagle was burnt, ſo that the Earth was in great fear: then I awaked out of the trouble and trance of my mind, and from great fear, I ſaid unto my ſpirit, &c."

Now to have a clearer view of the preſent ſtate of the remains of the Roman empire in the laſt ſtage of it, we will attend to the interpretation of the three heads, that remained. Chap. xii, 22—30, "And whereas thou ſaweſt three heads reſting, this is the interpretation: in his laſt days ſhall the Moſt High raiſe up three kingdoms, and renew many things therein, and they ſhall have the dominion of the Earth, and of thoſe that ſhall dwell therein, with much oppreſſion, above all thoſe that were before them: therefore they were called the heads of the eagle. For theſe are they which ſhall accompliſh his wickedneſs, and that ſhall finiſh his laſt end. And whereas thou ſaweſt that the great head appeared no more, it ſignifies, that one of them, ſhall die upon his bed, and yet with pain. For the two that remain ſhall be ſlain with the ſword, for the ſword of the one, ſhall devour the other; but at the laſt ſhall he fall, through the

ſword himſelf. And whereas thou ſaweſt two feathers under the wings paſſing over the head, that is on the right ſide; it ſignifies that theſe are they whom the Higheſt hath kept unto the end, this is the ſmall kingdom, and full of trouble as thou ſaweſt."

Now ſuffer me to make ſome remarks concerning theſe three heads, who they are, and what will be their final cataſtrophe and laſt end. It appears to me that the great head which was in the midſt, was no other than the man of ſin, or the papal hierarchy; who, though his temporal power was ſmall, yet his ſpiritual dominions were very extenſive, comprehending at one time nearly all Europe. And at the ſame time he had a vaſt influence by his policy, and by his bulls and excommunications on European princes. And as to his exit, whether he is already dead, or is now dying on his bed, time muſt determine. However, his downfall is to precede either of the two heads by this prophecy.

As to the other two heads, I ſhould naturally ſuppoſe them the two leading ſtates, or kingdoms, in Europe, France and Germany, or the houſe of Auſtria, and that of Bourbon: for theſe, for a long ſeries of time, have been the moſt potent amongſt the European powers.—And Europe was the very ſeat of the *Eagle* or Roman empire. And they were joined each of them with the great head, the papal government.

The next thing that occurs to my mind, is this, which is the head on the right ſide? For that being ſolved, ſundry events depend upon it, and important futurities will (in ſome meaſure) open to view. As to location from the theatre of prophecy, France muſt be deemed the

right head or kingdom. This right head or ſtate, ſhould be a ſmall kingdom, in compariſon with the once great Roman empire, and full of trouble and uproar. Now was there ever a kingdom or ſtate more replete, and full of revolutions and uproars than France? troubleſome to themſelves and to the neighboring nations.—All Europe, and parts of Aſia, Africa and America, have been for ſome years convulſed by reaſon of the revolutions in France, and their continual wars. Should this poſition prove true, that France is the right head, and Germany the left, then we might obſerve the conſequence propheſied of to take place hereafter, vid. 2 Eſdras, chap. xi, ver. 25, forecited, "*And I beheld, and lo, the head upon the right ſide, devoured it that was on the left ſide.*" Compared with chap. xii, ver. 27, 28, the ſame book, "*For the two that remain, ſhall be ſlain with the ſword; for the ſword of the one, ſhall devour the other; but at the laſt, ſhall he fall through the ſword himſelf.*" The ſum of the whole, is this, if this prophecy of Eſdras is of divine origin, and my comment be juſt upon it, (and that I muſt ſubmit to the honeſt enquirer) then the papal hierarchy will come to its end firſt; next, France hereafter, ſhall conquer Germany in war, or by the ſword; and next, that two rulers or men, ſhall riſe and endeavor to rule in France, and extend their empire. But in proceſs of time, France ſhall likewiſe fall by the ſword, and this ſhall be the laſt relict of the old Roman empire, and all its tyrannies.

Was I to draw my concluſions by reaſon only, I ſhould doubtleſs have a different opinion of the iſſue of the preſent war, eſpecially when I conſider three mighty empires, viz. the Ruſſian,

German and Ottoman, coaleſced with Great Britain, miſtreſs of the ocean, together with almoſt every ſtate in Europe, and many in Aſia, Africa and America, all combined againſt this one Republic: I ſay, generally, no doubt, ſhould think, according to reaſon, that France muſt be unequal to ſuch a combat, and yield to ſo mighty a torrent, and ſuch an event would likewiſe be agreeable to the greateſt part of the world. But we muſt reſt contented, and know, that by the dint of reaſon only, we cannot foretell all future events; nor always know, what is for the beſt, in the great ſyſtem of Providence. There is a ſure prophecy that implies, that all leaders of the civil powers of the papal communion, and that of the hierarchy of Rome, ſhall be both overcome in war: and it appears very probable to me, that the emperor of Germany and the pope are thoſe leaders, and may be termed the beaſt and falſe prophet. But whether this will be effected by France in the preſent or ſome future war, or ſome other people or nation, time will diſcover: vide Rev. xix, 19, 20, "*And I ſaw the beaſt, and the kings of the earth, and their armies gathered together to make war againſt him that ſat on the horſe, and againſt his army. And the beaſt was taken, and with him the falſe prophet,*" &c. where we may obſerve, that in the laſt fatal war to the enemies of the church, it is not the kings of the Earth, nor all their armies and forces collected, can ſave the beaſt and the man of ſin in the final iſſue of things.

CHAP. V.

On the Sixth Vial.

Revelations xvi, 12.

And the ſixth angel poured out his vial on the great river Euphrates, and the waters thereof was dried up, that the way of the kings of the eaſt might be prepared.

THE ſeven vials denote ſeven plagues or judgments of GOD, which have, or will be inflicted upon the inhabitants of the Earth; but principally on the beaſt or antichriſt; and theſe plagues will finally end in the deſtruction of all the antichriſtian powers. It is repreſented that it is committed to the miniſtry of angels, to put theſe judgments into execution, and they are commanded by a voice out of the temple or oracle of GOD, to pour out theſe vials of wrath in order and ſucceſſion. The duration of theſe plagues, will occupy a long ſpace of time, as comprehending the moſt conſiderable judgments upon antichriſt, to his final ruin. That one of theſe vials has been of late, and is now perhaps pouring out, is almoſt without a doubt, and the judgments and revolutions ſignified thereby, taking place at this period. But I proceed more immediately to treat of the ſixth vial and its effects. This vial is poured out on the great river Euphrates, and the waters thereof were dried up, to prepare the way for the kings of the eaſt. As this undoubtedly has an alluſion to myſtical Babylon, it may illuſtrate the ſubject to take a view of ancient Babylon. That city was ſitua-

ted on that great river Euphrates, whoſe waters in part, at leaſt, ran through it, and ſerved as a wall at each end of the city; while at the ſame time it afforded ample ſupplies for the numerous inhabitants, which was very neceſſary for them in ſo great a city, which is related to be fifteen miles ſquare. And although the walls of the city, were ſo prodigious for height and thickneſs, as to appear at a diſtance like long extended mountains, yet, the river was not only its principal ſupport, but its chiefeſt ſtrength, and ſerved better than any other fortifications for that purpoſe. All attempts to take the city, were fruitleſs, until Cyrus, the Perſian general, by a ſtratagem, turned the river out of its courſe, and entered by night, through its channel, into the city, and captured it by ſurpriſe; it was therefore, by that means, that the kings of the eaſt, the Medes and Perſians, conquered that great empire of Babylon. To apply this to myſtical Babylon, the popes have imbibed the moſt damnable hereſies, as matters of faith and practice, and if any thing, outſtript ancient Babylon, or Rome, in the groſſeſt idolatries and abſurdities; and ſupported all theſe abominations by the tyranny and ſwords of ſome of the moſt powerful monarchs in Europe.

This ſyſtem of wickedneſs invented by all the policy of the bottomleſs pit, has ſtood the teſt againſt all endeavors for a reformation for more than 1100 years. But by the French revolution, and late wars, Rome, or modern Babylon, has had her revenues and reſources taken away, and all means of her ſafety deſtroyed. Indeed, what is not done? The French nation, numerous and powerful, have revolted from under

the ſpiritual juriſdiction of the pope, and levelled to the ground the hierarchy of Rome, in their extenſive dominions; and even uſed the moſt ſhocking cruelties to many of the Romiſh clergy. Thoſe of that communion have heretofore perſecuted the diſſenters from them, and proteſtants, with fire and ſword; and many of them in their turn, are ſlain by the ſword, nor has it been in the power of European princes to deliver them. And not only the ſpiritual power of the pope, has, by the late revolutions ſuffered a violent ſhock, but his temporal authority at preſent is nearly annihilated. The French have entered Italy, attended with victory, and committed great ravages and depredations, and ſubjugated great part of it, and captured Rome itſelf—and drove the ſovereign pontiff therefrom; and whether he will ever recover his temporal dominions, and St. Peter's patrimony in Italy again, time muſt determine. Or the drying up of the waters of the great river Euphrates, may allude to, or denote the overthrow of the Ottoman empire in the eaſt, ſo far as to prepare the way for the deſcendants of Jacob, or Iſrael to the holy land, and for the reſtoration of chriſtianity among the eaſtern nations. The ten tribes of Iſrael were carried away captive by the kings of Aſſyria, 2500 years paſt, or more. As reſpecting the remains of the ten tribes, who they are at preſent, where the place of their reſidence is, may be matter of conjecture. Yet, there are ſundry predictions, concerning their reſtoration to the holy land. And the prophet Iſaiah ſays, " *with his mighty wind, ſhall he ſhake his hand over the river, and ſmite his ſeven ſtreams, and make men go over dry ſhod, and there ſhall be an highway, for the remnant of*

his people, which ſhall be left from Aſſyria, like as it was to Iſrael in the day he came out of the land of Egypt." Here we may remark, that there is particular mention made, of drying up of the Euphrates, to facilitate the return of the Iſraelites to Paleſtine.

It is ſure, as I have heretofore often remarked, that there will be a re-ſettlement of the Jews in the holy land, and they will be attended with proſperity and happineſs; and can it be expected, at that time they will be ſubjected to the Turkiſh yoke? When Satan is bound, and ſhall not be admitted to deceive the nations any more; can we ſuppoſe that the Mahometan impoſture will have a predominancy among the eaſtern nations? I think by no means.

Rev. xvi, 13—16. "And I ſaw three unclean ſpirits, like frogs, come out of the mouth of the beaſt, and out of the mouth of the falſe prophet. For they are the ſpirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of GOD Almighty. Behold, I come as a thief, bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

In order to gain as proper ideas of theſe verſes as we are able to acquire, let us endeavor to explain ſome terms contained in them. By the dragon, in this place is, no doubt, meant the old Serpent the devil, or Rome pagan, which had ſeven heads and ten horns, and ten crowns on his heads; but in this ſtage of the prophecy it may repreſent ſome of thoſe powers that ſucceed

the old Roman empire, as the Ottoman empire in the eaſt, and ſome remains of it in the weſt.

By the beaſt we may underſtand, him who aſcended out of the bottomleſs pit, with ſeven heads and ten horns; and at the preſent time it may denote the civil powers of the Roman, or papal communion: and altho' the imperial form of government received a deadly wound by the overthrow of that empire by the northern nations, yet the deadly wound, in ſome meaſure, was healed, by the riſe and continuance of the weſtern or Germanic empire, which aſſumes the title of the holy Roman empire to this day.

The falſe prophet may repreſent ſome order, or body of eccleſiaſtics that adhere to a falſe religion, and who is more likely to be meant than the pope and his clergy?

If our comment of the enemies of the church be right, and agreeable to the meaning of theſe verſes, then by the dragon, beaſt and falſe prophet, the whole of the remains of the old Roman empire, both in the eaſt and weſt, with all their auxiliaries or allies, are included. And the hierarchy of Rome extended through conſiderable part of the once weſtern empire; and the Mahometan impoſture in the eaſt, which literally ſprang from the falſe prophet Mahomet.

But we may obſerve farther, that this prophecy fully indicates that all theſe three ſhall combine in council, and take ſimilar meaſures and reſolutions in their courts, and ſhall ſend emiſſaries or embaſſadors, (who are termed ſpirits, for their activity, and demons, for their intriguing arts, lying wonders and miracles) and ſhall be inceſſant in their addreſſes and embaſſies, like croaking frogs to bring about their deſigns. And the grand object of their embaſ-

ſy was to the kings of the Earth, and the whole world, for the purpoſe of exciting thoſe powers to war; to gather them to the battle of the great day of GOD ALMIGHTY; a day wherein great wonders ſhould be diſplayed in the deſtruction of the enemies of the true church, and ultimately promote the happineſs of mankind. And "*they ſhall be gathered into a place called in the hebrew tongue Armageddon.*" This Armageddon was a city belonging to the tribe of Manaſſeh, where Joſhua fought with the kings of Canaan; it was farther noted on account of Jehu's killing Ahaziah and Joram, kings of Iſrael and Judah, and it was ſtill more memorable on account of the death of king Joſiah, ſlain by Pharaoh Necho; in ſhort a place noted for ſlaughter, and diſaſtrous to kings; ſo that it is fairly to be inferred by this prophecy, that the end and effect of this mighty combination and confederacy of kings and princes ſhould be a bloody war, and deſtructive to its propagators.

The pouring out of this ſixth vial, has by ſome been conjectured, to happen between the years 1700 and 1900; and it is highly probable to me, that many of the events ſignified thereby, are in this preſent age fulfiling, at leaſt in part. It appears to me very evident, that there is a great analogy and ſimilarity between this prophecy and the events that have, and are taking place and coming to paſs. And even in reſpect to the French revolution: for in the beginning of it, many of the firſt characters in that nation were ſo far enlightened, as plainly to perceive that they were under the moſt abject ſlavery, both of a civil and religious nature.—For the purpoſe of acquiring and gaining their

liberties and rights, many conſpired againſt the civil government in that kingdom; and the multitude and maſs of people being principally ignorant of the true principles of liberty and good government, and frequently ſtirred up, and ſet on by ambitious men, the moſt violent popular commotions happened that are recorded (perhaps) in the annals of time. The popular rage was like a mighty torrent that bore down all before it. The king of France, his queen, and ſome others of the royal family, fell victims to their rage; againſt whom, they exerciſed the moſt horrid cruelties, and proceeded to deſtroy and extirpate both monarchy and prelacy, and all kinds of hereditary nobility out of that great kingdom: and not only ſo, but uſed their influence againſt kings, and kingly government in general, and I may ſay, (perhaps) that many of the Jacobins acted againſt every form of good government.

This alarmed many of the European princes ſo much, that they ſeemed to make it a common cauſe againſt France.

The emperor of Germany being brother to the queen of France, and their executing the king, and queen his ſiſter, and nearly deſtroying the royal family, irritated him greviouſly; he thereupon made war upon France, and excited as many other princes to do the ſame, as lay in his power. In a word, almoſt all the kings and princes in Europe were, by ſome means or other, confederated againſt France; it was the grand alliance of monarchs againſt France. The kings were gathered together to the battle of the great day of GOD ALMIGHTY.

But furthermore, the popiſh eccleſiaſtics received a dreadful blow by the French revolu-

tion, therefore, they of consequence endeavored, by their councils and influence, to assist the French clergy, and restore royalty to France. For the pope, and all his clergy being greatly affected on this occasion, could not be supposed to stand idle spectators in so critical a situation of their spiritual dominions: and I believe it may be affirmed with candor that the ecclesiastics of the popish communion were as spirited, and as active, to excite the European princes to the war against the French, as lay in their power. And many of the emigrants being clergymen, they resorted to most of the courts in Europe, for assistance against the republicans of France, for the purpose of being reinstated in their former situation. Thus we find these three powers, viz. the dragon, or the remains of the old Roman empire, Turkey and Russia, &c. and the beast, the emperor of Germany, and his confederates the kings of Europe, and the false prophet the pope, and his hierarchy, all coalescing, and stirring up all for war against France.

And as to the event of this confederation of kings, does not there seem to appear a fulfilment of late, and at the present time? Have not the European kings and princes been gathered into Armageddon or place of slaughter and destruction, or endured a bloody war? Every one that is tolerably acquainted with the late, and present wars and revolutions in Europe, must own that they are dreadful. They have been carried on by all parties with the greatest ferocity; bloodshed and carnage, have been the steady attendants of this terrible contest. How much the kings and princes have suffered in this war, is almost unaccountable; especially of the

Roman communion: the judgments ſignified by the ſixth vial ſeemed to be deſigned principally againſt the beaſt, and falſe prophet. The emperor of Germany, the leader of the princes of the Roman communion, has been long involved in a bloody war, in which he has not only exhauſted his treaſures, but has been deprived of many extenſive territories; and if the war continues, who can tell the fate of that empire?

Spain has been unfortunate as yet, in the mighty conteſt; drawn into a long and cruel war, and in danger of being ingulphed in the vortex of the terrible republic.

But has that popiſh country, France, one of the greateſt horns of the beaſt, ſhared a better fate? The monarch of that great kingdom, was ſtiled in former times, by the ſovereign pontiff of Rome, *His moſt Chriſtian Majeſty*, the eldeſt ſon of the church, &c.

But what has been the fate of the once grand monarch? Sad indeed! for after many diſturbances and inteſtine broils, which he endeavored to quiet and compoſe; a violent popular inſurrection aroſe wherein he was attacked, his faithful guards ſlain, his perſon confined and impriſoned, be tried without juſtice, condemned without mercy, and executed without relenting; and the queen and many of the royal family ſhared a ſimilar fate.

But what has been the ſituation of the adherents to that unhappy prince, and the royaliſts in general! truly lamentable, their perſons perſecuted, their eſtates confiſcated, and they obliged to fly their country, to ſave their lives.

And almoſt every city that remained favorites to monarchy, were deluged in blood, and many other inhabitants deſtroyed, without diſtinction

of age or ſex. To take a juſt ſurvey of the miſeries of France, would be ſufficient to make the moſt obdurate heart relent, or flinty heart to ſhed a tear.

But it is eaſy, if we conſult the ſacred oracles, to give the reaſon why ſuch dreadful calamities are inflicted on the Roman Catholics: it is the juſt judgment of Heaven upon them; for the time has been, when thouſands and millions of pious perſons in France, for the ſake of a good conſcience, and adhering to the truths of the goſpel, in oppoſition to the idolatries and blaſphemies of the whore of Babylon, have been ſlaughtered and murdered, by the royal monſters of France: wherefore deſtruction like a whirlwind came upon them.

But when, (as at preſent) we ſee a cloud big with fate, hang over the eaſtern hemiſphere portentous of dreadful deſtruction upon all Antichriſtian idolaters, and perhaps many of the righteous may likewiſe ſuffer in ſuch general calamities, which are conſtantly taking place; and when thoſe convulſions among the European powers greatly affect us, as already they have done, and may in future, likewiſe. What line of conduct ſhall we purſue to avoid the evils that attend them? Here ſuffer me (tho it may ſeem a digreſſion) to make ſome remarks. What ſhall hinder our taking every meaſure that human prudence can dictate, to ward off thoſe evils and dangers? No doubt it is the duty of rulers to exert themſelves to protect the liberties of the people, both civil and religious; to eaſe the burdens of the oppreſſed, as far as the exigencies of the government will admit. We may remember that when the people of Iſrael petitioned Rehoboam, to redreſs their

grievances, and to eaſe them of burdens impoſed by his father Solomon, to know what method to purſue with his people, he reſorts to his two claſſes of counſellors, the old, and the young. The firſt adviſe him to relax, and eaſe the burdens of the people as far as poſſible. But his other counſellors, the raſh young men, adviſe to uſe rigorous meaſures, and ſtill lay heavier impoſitions upon his ſubjects. He imprudently purſues the advice of the young men, and by that means, the ten tribes of Iſrael revolt, and he forever looſes the greater part of his ſubjects. At the ſame time it is the duty of thoſe that preſide, to do what is in their power, to render government firm and energetic; ſo as to make the rulers a terror to evil doers, and a praiſe to them who do well.

And can any diſpute but what it is the reciprocal duty of the people who are governed, to unite in ſupporting good rulers, whoſe taſk is arduous and truſt important, and afford them every aſſiſtance that lies in their power? At preſent the American empire is in its infantile ſtate, and has to encounter the European ſyſtem of diplomatic intriguing, and ſtudied plans of deſign and enterprife. But can we expect, that either of the courts of London or Paris, will ever greatly benefit us, unleſs prompted to it by intereſt to themſelves? Is it not our duty then, to arm both by ſea and land, and every way provide againſt a day of adverſity? eſpecially by ſea, by increaſing our navy, which may greatly aſſiſt and promote our trade and commerce, and guard our long extended coaſts from any foreign invaſion. It is true, if we view things on a rational ſcale, we have no powerful enemies on this Continent, at preſent, greatly

to annoy us: and favorable to us, (as we hope) we are ſituated at a great diſtance from the contending nations in Europe, the ſeat of bloodſhed, who might wiſh to involve us in their wars. There is no apparent danger to us, as I can perceive, but from two European nations; the one miſtreſs of the ſeas, the other powerful by land; but as they are rival powers, if the one unjuſtly levies war againſt us, we might, generally ſpeaking, gain the aſſiſtance of the other. Unity among the ſeveral ſtates, and a good conſtitution inviolably ſupported, may conduce to the happineſs of millions in the preſent and ſucceeding ages. Perhaps there is no nation happier, or enjoying more priveledges, than the Americans: never tamely give them up, let every one exert himſelf to the utmoſt, to tranſmit them to the lateſt poſterity.

But we may obſerve with ſurpriſe, the many propheſies that have lately been and are now fulfilling—indeed, that every thing is accompliſhed, until the ſeventh trumpet ſhall begin to ſound, and the ſeventh vial is poured out: to be more particular, in the firſt place, it ſeems pretty evident, that the two witneſſes mentioned in Rev. xi, have been ſlain, and have had their reſurrection. By theſe two witneſſes, we cannot underſtand any two particular perſons in the church, but a ſucceſſion of perſons though ſmall in number, yet ſufficient to bear teſtimony of the truth of the goſpel doctrines and worſhip; and proteſt againſt, and oppoſe the groſs idolatries and ſuperſtitions of the church of Rome. It is true, that during the time of their miſſion, 1260 days, they were diſperſed and ſat in ſaccloth, and were ſorely perſecuted; but towards the cloſe of their miſſion, the beaſt that aſcended

out of the bottomleſs pit, ſhould make war upon them and kill them. Some have ſuppoſed this to be accompliſhed by the French kings, and began when Lewis xiv, repealed the edict of Nantz, from which time he and his ſucceſſors carried on the moſt unremitted ſtate of perſecution againſts the proteſtants of that kingdom, and exerciſed the moſt ſhocking cruelties upon them, for the ſpace of three lunar days and one half, i. e. accounting a month of years for one day, amounting to 105 years; and during which time, near 2,000,000 were plundered, baniſhed or murdered, in ſhort, ſuppreſſed, and politically killed; and ſo remained until the French revolution, A. D. 1789, at which time thoſe that eſcaped death or baniſhment, enjoyed in ſome meaſure, the liberty of conſcience.

Rev. xi. 13. "*And the ſame hour was there a great earthquake, and the 10th part of the city fell, and in the earthquake were ſlain of men* 7000, *and the remnant were affrighted, and gave glory to the GOD of Heaven.* At the ſame time with the reſurrection of the witneſſes, "*there was a great earthquake,*" which ſignifies revolutions and commotions, and the tottering or fall, of ſtates or kingdoms, and by which earthquake a tenth part of the city, or beaſt's kingdom fell, i. e. one horn, or tenth part of the papal communion.

France was one of the ten horns of the beaſt, and at the revolution, threw off the tyranny of the pope, and ſeparated themſelves from that communion; and it may be affirmed with verity, that the tenth part, and much more, of the pope's ſpiritual kingdom, was rent from him by the revolution, in a very ſingular manner.—"*And in the earthquake there were ſlain of men*

7000." But in the original it is, there were ſlain ſeven thouſand names of men; the war was againſt the names of men, their titles, offices and prerogatives, rather than againſt their perſons: and by this convulſion in France, all their diſtinctions were thrown down, and nobility and prelacy aboliſhed, which ſeems to comport with the prophecy extremely well.

And if the ſeven thunders were to occupy, and take place, between the ſixth and ſeventh trumpets, it appears to me alſo, that they have uttered their voices, between the years 1700 and 1791, for it is altogether likely they denote ſeven remarkable wars. And it has been long ſince remarked, that there has in that period of time happened among the European powers, ſeven memorable wars, before the French revolution. And I think there can be but little diſpute but what the ſixth vial is already poured out, and its effects taken place in a great meaſure as I have before remarked: what remains then, but the ſeventh trumpet, and ſeventh vial, to ſucceed.

CHAP. VI.

On the Seventh Vial.

Revelations xvi, 17—21.

"AND the ſeventh angel poured out his vial into the air: and there came a great voice out of the temple of Heaven, from the throne, ſaying, it is done. And there were voices and thunders and lightnings: and there

was a great Earthquake, ſuch as was not ſince men were upon the Earth, ſo mighty an Earthquake, and ſo great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before GOD, to give unto her the cup of the wine of the fierceneſs of his wrath. And every iſland fled away, and the mountains were not found. And there fell upon men a great hail out of Heaven, *every ſtone* about the weight of a talent; and men blaſphemed GOD becauſe of the plague of the hail: for the plague thereof was exceeding great."

This laſt cup of GOD's wrath poured into the place of Satan's reſidence and empire, will overthrow his power in this world, for it is ſaid with a great voice it is done; that is, the plagues and woes from GOD ſhall be inflicted on the wicked, to their utter deſtruction. Dreadful wars and rumors of wars, peſtilence and famine, will ſcourge the inhabitants of the Earth: which at the ſame time is emphatically pointed out by the prophet daniel, chap. xii, 1, "*And there ſhall be a time of trouble, ſuch as never was ſince there was a nation, even to that ſame time.*" We may note likewiſe, in the preceding chapter is predicted the overthrow of the Ottoman empire, under the name of the king of the north. "*Tidings out of the eaſt and out of the north ſhall trouble him, &c.* It is true the French have already given the Turks trouble in the eaſt, and Paſawan Oglou in the north by rebelling againſt them. However that prophecy may have reference to ſomething in future, ſtill more deſtructive to them.

But theſe troubles and plagues to the world, being ſtill to come to paſs, time alone can beſt

diſcloſe the ſpecial means and manner of them. But the ſame events being ſignified by the pouring out of the ſeventh vial, and the beginning of the ſeventh trumpet, when it ſhall ſound, I refer the reader to that for ſome farther obſervations reſpecting them.

CHAP. VII.

On the Seventh Trumpet.

Revelations xi, 15.

And the ſeventh angel ſounded; and there were great voices in Heaven, ſaying, the kingdoms of this world are become the kingdoms of our LORD, and of his CHRIST; and he ſhall reign forever and ever.

THIS is the third woe trumpet, and quickly ſucceeds the events which take place under the ſecond woe; for it is ſaid when the ſecond woe is paſt, behold, the third woe cometh quickly. Rev. xi, 14. The firſt and ſecond woes were permitted by Providence, to puniſh the Greek church for their idolatries and corruptions.

The third woe to the inhabitants of the Earth, will be the miſeries brought upon them, by the ruin and downfall of the antichriſtian powers.

The duration of this trumpet will include a long ſeries of time; and many events ſucceed each other: ſome will be very calamitous to the world, as the anger of the nations and the wrath of GOD in their deſtruction, which will

be effected by wars, revolutions, and plagues of various kinds; whilſt others will be matter of great joy and conſolation to the true church, as their victory over their enemies, and the pleaſing ſcenes of the millennium and the latter day glory. The third woe to the world ſhall be finiſhed when this trumpet begins to ſound, which is agreeable to St. John's prophecy, Rev. x, 7. "*But in the days of the ſeventh angel when he ſhall begin to ſound, the myſtery of GOD ſhall be finiſhed, as he hath declared to his ſervants the prophets.*" That is, ſo far as the ſeventh trumpet may be conſidered as a woe trumpet, in permitting revolutions, plagues and woes upon all antichriſtian powers, ſo far it ſhall be completed and finiſhed, when theſe enemies to the true church, ſhall be deſtroyed and come to an end.

And it ſeems, that the great, open and moſt conſpicuous enemies to true religion, are the ſupporters of mahometiſm in the eaſt, and popery in the weſt: but we muſt not confine it to them alone, for how many, in doctrine and practice, in almoſt every community, oppoſe the truth of the goſpel, and may be denominated antichriſtians, and enemies to the true church? The man of ſin has of late loſt his eldeſt ſon, but is not yet childleſs, and the whore of Babylon has her daughters ſtill exiſting.

But it may be remarked, the commencement of the ſeventh trumpet when it ſhall begin to ſound, and the pouring out of the ſeventh vial, will in ſome meaſure ſynchronize, or the ſame events ſignified by both of them, will happen at the ſame time; for it is declared, upon pouring out the ſeventh vial, "*It is done, and there iſſued voices and thunders and lightnings, and there was a great Earthquake, ſuch as was not ſince*

men were upon Earth, and ſo great. And the great city was divided into three parts, and the cities of the nations fell, &c. And there fell upon men a great hail out of Heaven, every ſtone about the weight of a talent, and men blaſphemed GOD, becauſe of the plague of the hail, for the plague thereof was exceeding great." Rev. 1, 20.

And upon the ſeventh angel's ſounding his trumpet, "*There were voices and thunders and lightnings, and an Earthquake and great hail.*"

What is meant by the voices, lightnings, thunderings, Earthquake and hail may not be fully underſtood by us at preſent, as it is probable ſome of theſe events have not been accompliſhed; however, it appears to me probable, that by voices, is meant uproars, rumors and declarations of war, among contending nations.

By lightnings and thunderings, a war of elements, may indicate wars, devaſtations and bloodſhed, among people and nations.

The Earthquake here mentioned, very evidently denotes the tottering and overthrow of ſtates and kingdoms, as it will divide the great city Babylon, or Rome, in twain, and throw down the cities of the nations.

By the great hail, I believe we may underſtand, ſome immediate judgment from Heaven; this plague does not ariſe from men, it is more immediately from GOD. And as hail is engendered of exceſſive heats and colds it may denote a great intemperature of the ſeaſons, which may be productive of peſtilence and famines, in various parts of the world.

Now if the ſad period of time has arrived, when the ſeventh trumpet begins to ſound, and the ſeventh vial is commencing, (as it is probable

to me they have) what may we expect, but uproars, and rumors of dreadful wars? Nation contending with nation, and kingdom against kingdom? The wars already, in Europe, have been bloody and ruinous, but according to the prophecies, this or the next generation, muſt ſee ſtill more terrific ſcenes of ſlaughter and bloodſhed. And what revolutions and overthrow of kingdoms and ſtates may we not expect? Such as never was known ſince the beginning of time, denoted by the tremendous Earthquake in this prophecy. Rome papal will be ſhook to the centre, and become a prey amongſt the belligerent powers, and the cities of the nations ſhall be overthrown.

But has not every one, reaſon to fear the ſpecial judgments of Heaven denoted by the hail? Strange intemperature of the ſeaſons may be prevalent, ſometimes we may be chilled with extreme cold, and at other times ſcorched with exceſſive heats, and what famines and peſtilence may enſue, we know not: which inſtead of leading men to repentance, ſhall make them blaſpheme.

It is true already, that in ſome parts of Europe, a great intemperature of the ſeaſons has prevailed, and likewiſe there has been a great ſcarcity of proviſions, in ſundry parts thereof—And the Americans, of late years, have to lament the loſs of thouſands of their inhabitants, ſwept away by a raging epidemical fever.

The ſeventh trumpet is called a woe trumpet, by reaſon of the judgments that were to happen to mankind when it begins to ſound; and it appears to me that the woe has begun to the Roman Catholics, by the revolution in France.—That a revolution of ſome kind was requiſite in

France, cannot admit of a doubt. The common people were in a ſtate of the moſt abject ſlavery, both in reſpect of their civil government, and in matters of a religious nature.—And many perſons of good underſtanding, in that great nation, were well deſigned, and meant to bring about a reformation, but the people at large took the moſt violent meaſures to attain it: however, when we conſider the volubility of the French nation, and their great numbers, at the ſame time that they had no ſtable form of government, and were nearly in a ſtate of anarchy, and violent parties exiſting in the bowels of the ſtate, and potent enemies abroad, we may account in ſome meaſure, for the terrible outrages and horrid cruelties which enſued; and rendered France a theatre of blood. However, upon their deſtroying monarchy, and all orders of nobility and prelacy, in their extended dominions, it had a great influence on the princes of Europe in general; they ſeemed to make it a common cauſe, and coaleſced in a war againſt France.—And though ſhe had many enemies to encounter, they conducted their affairs in the war, with ſuch policy as not only to defend themſelves, but likewiſe to make an offenſive war—they deſtroyed the baſtile, opened priſon doors, and proclaimed Liberty, Property and Equality; and with theſe pleaſing ideas, joined with the promiſes of plunder, wealth and honors, they fired their armies with an uncommon zeal and ardor. Their armies being very numerous, and inflamed with an enthuſiaſtic ſpirit, they fought many battles with uncommon ſucceſs: and being fluſhed with victory, they overrun, ſubdued, and conquered many countries in Europe; in ſhort, for their ſudden invaſions, and the celerity of their con-

queſts, among the neighboring nations, they equalled the Saracens or Turks, in their greateſt career of ſubduing. The people adjacent to them, and I believe the clergy of the church of Rome in general, will aſſent, that the French nation have been a ſcourge and woe to the profeſſors of the catholic faith, (as they term themſelves :) and it is rather probable in the ſequel of affairs, that the French nation will be the inſtruments of the deſtruction of ſpiritual Babylon.

But in diſcourſing on this ſubject, there naturally ariſes a matter of delicacy, and a diſagreeable idea is apt to occur to the mind, when we ſee the great revolutions in the world, and by what means they are effected. That the church of Rome, who by her wicked machinations and devices, has involved the greater part of Europe in the thickeſt clouds of ignorance, for more than 1100 years, and who has communicated her idolatries to the kings and princes of the Earth, and wantoned in the blood of ſaints and martyrs ; that ſhe ſhould fall and be deſtroyed would be the wiſh of proteſtants and orthodox chriſtians of every denomination ; and as we might imagine, all lovers of liberty and piety. But that this ſhould be effected, (at leaſt in part) by armies of infidels, and by a nation who have rejected nearly all forms of religion in general, gives a very diſagreeable idea to ſome. Many are apt to inquire, how can theſe things be thus brought about? The anſwer is not difficult : Providence may let them looſe, to deſtroy Antichriſt and myſtical Babylon, to the foundation. It is not ſuppoſable, that pious chriſtians, and the meek of the Earth, ſhould be the inſtruments to execute vengeance on that

idolatrous church; no, it will be performed by the ſons of violence. France ſeems under all circumſtances, to be well calculated to deſtroy the papal power. And it is true, for ſome time paſt, the Terrible Republic has been deſtroying the terrible beaſt, and man of ſin, and his aſſociates. Let them fight it out, as the phraſe is, Satan's kingdom is divided againſt itſelf, Heaven grant that it may fall.

It is not uncommon, that divine providence ſhould ſuffer idolatrous churches to be puniſhed or deſtroyed by infidels or idolaters; that was the caſe with the Jews, when Nebuchadnezzar carried them captive to Babylon, and many ſimilar caſes have taken place. And who knows but what in the event, the French nation, may prove a woe and ſcourge to the man of ſin, and to Europe in general?

It appears to be agreeable to the prophecy, that when the ſeventh trumpet begins to ſound, Antichriſt ſhall be entirely deſtroyed. This has not as yet, been accompliſhed in full, and is for future operations. Here we might inquire, how this ſhall be effected, and the manner of it? The agents, or thoſe moſt active in the deſtruction of Rome papal, ſhall be ſome of the ten kingdoms that once ſupported that communion. Rev. xvii, 16, "*The ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire.*" And in the laſt great ſtruggle, when ſpiritual Babylon ſhall be finally deſtroyed, a coalition of kings ſhall endeavor in vain to ſupport her. The beaſt, and the kings of the Earth, (or Europe) will combine to the laſt, to oppoſe a reformation, Rev. xix, 19, 20, "*And I ſaw the beaſt, and the kings*

of the earth, and their armies, gathered together, to make war againſt him that ſat on the horſe, and his army. And the beaſt was taken, and with him the falſe prophet, &c." By the beaſt, is unboubtedly meant, the princes of the papal communion, of whom the emperor of Germany is the leader; and by the falſe prophet, the hierarchy of Rome. And it is within our knowledge, that there has been the moſt powerful combination and coalition of kings, ever formed on Earth.—And what is their language? Reſtore monarchy to France; and monarchy will reſtore prelacy, and all the impoſitions of Rome. However, it is rather ominous of the final downfall of the whore of Babylon, ſeeing ſo many princes riſe for her defence. Nor will it be in the power of all the emperors, kings and princes of the world, combined together, to ſave ſpiritual Babylon, when an Omnipotent Arm, ſhall be ſtretched out to deſtroy her.

And after the ruin of Babylon, we have a ſure prophecy, that the kingdoms of this world, ſhall become the kingdoms of our LORD and his CHRIST, and the glorious millennium will commence.

CHAP. VIII.

On the Millennium.

Revelations, xx, 4—6.

"AND I ſaw thrones, & they ſat upon them & judgment was given unto them: & I ſaw the ſouls of them that were beheaded for

the witneſs of JESUS, & the word of GOD, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with CHRIST a thouſand years. But the reſt of the dead lived not again until the thouſand years were finiſhed. This *is* the firſt reſurrection. Bleſſed and holy *is* he that hath part in the firſt reſurrection: on ſuch, the ſecond death hath no power, but they ſhall be prieſts of GOD and of CHRIST, and ſhall reign with him a thouſand years."

It was the opinion of many of the chriſtian fathers, that Jeruſalem ſhould be rebuilt and enlarged in a glorious manner, and be the habitation of the martyrs, who ſhould riſe from the dead, and that they ſhould reign with CHRIST on Earth a thouſand years. And thoſe that held to that doctrine were called millenarians, or chiliaſts; however, many of them were, and ſtill are, divided in opinion, concerning the nature of that felicity. This doctrine was generally believed in the three firſt centuries, which were the pureſt ages of the church: but afterwards the doctrine grew into diſrepute, partly, becauſe many of the aſſerters of it, deſcribed it more like a ſenſual than a ſpiritual kingdom.—And the Romiſh church, has endeavored to bring it into diſcredit; as the millennium is to ſucceed upon the ruins of Antichriſt. But who can diſpute the verity of this doctrine, ſince this prophecy is aſſerted by St. John in the cleareſt manner, that the ſaints ſhould reign with CHRIST a thouſand years.

But ſundry revolutions muſt take place before this happy period will commence, or the golden age begin. The church of Rome, or ſpiritual

Babylon, with all her idolatries muſt fall, and come to an end. The ſeventh trumpet muſt begin to ſound, and the ſeventh vial muſt be poured out for the deſtruction of the wicked. In conſequence of which vial of wrath, there will be voices and thunders, and lightnings, and a great earthquake, ſuch an one as was not ſince man was on Earth—and the great city ſhall be divided into three parts, and the cities of the nations ſhall fall. By the thunders and lightnings is denoted wars and tumults, and mighty conteſts among the nations; and by the Earthquake, remarkable revolutions and overturns among the kingdoms of the world. The effects of theſe commotions will be in the end the overthrow of all Antichriſtian powers, as the idolatries of Rome, and the impoſture of Mahomet. And after theſe wars and dreadful calamities are paſt, peace and proſperity will ſucceed, and the happieſt period this world ever knew.

The darkeſt night, and thickeſt gloom that ever obſcured the Heavens, will precede this bright morning of millenial glory. Agreeable to this, many of the Jewiſh, and chriſtian writers aſſert, that theſe thouſand years, will be the ſeventh millenary of the world. Rabbi Ketina ſays, "The world endures ſix thouſand years, and one thouſand it ſhall be laid waſte, (that is, the enemies of GOD ſhall be deſtroyed) whereof it is ſaid, the LORD alone ſhall be exalted in that day."

There is a tradition of the houſe of Elias, who lived about two hundred years before CHRIST, and the tradition, which might probably be derived from Elias the Tiſhbite: "That the world would endure ſix thouſand years, two thouſand years before the law, two thouſand

years under the law, and two thouſand years under the Meſſiah." And of the chriſtian writers, St. Barnard in the firſt century, thus comments on theſe words of Moſes, "*And GOD made in ſix days, the works of his hand, and he finiſhed them on the ſeventh day, and he reſted in it, and ſanctified it.*" Conſider children what that ſignifies, *he finiſhed them in ſix days?* This it ſignifies, that the LORD will finiſh all things in ſix thouſand years, for a day with him is a thouſand years, as he himſelf teſtifieth, ſaying, "*Behold this day ſhall be as a thouſand years.*" Therefore children, in ſix days, that is, in ſix thouſand years ſhall all things be conſummated. "*And he reſted the ſeventh day.*" This ſignifies that when his Son ſhall come, and aboliſh the ſeaſon of the wicked one, and ſhall judge the ungodly, and ſhall change the ſun and moon, and the ſtars, then he ſhall reſt glorioufly, in that ſeventh day."

Juſtin Martyr atteſts the ſame doſtrine, in the ſecond century; and many others, of the chriſtian fathers, in ſucceeding ages: and it appears to me, that every week prefigures it; and alſo the Jewiſh ſabbath repreſents it, as it was the ſeventh day, and points out the millennium.—And the firſt day of the week, or chriſtian ſabbath, exhibits to us the ſucceeding eighth millenary, or the eternal ſtate of reſt in the new Heavens and new earth.

After the millennium is paſt, and *ſoon* after, according to the order of the prophecies, will enſue the reſurrection of the dead, and the general judgment and reſtitution of all things. But there ariſes a very difficult queſtion reſpecting the reſurrection of the martyrs; whether it

will be a literal, or only a figurative one? Expositers differ very widely on this subject; those that understand it in a figurative sense observe, that this book of the Revelations abounds in figurative descriptions: and that similar expressions are used by the prophets, to signify no more than a restoration of the children of Israel from captivity. The souls of them which were beheaded, for the witness of JESUS, and which had not worshiped the beast, may (say they) easily, according to the manner of prophetic language, signify persons of like temper, and spirit with them, and of like faith, patience, constancy and zeal—as John the baptist was called Elias, as he came in the spirit and power of Elias. Thus, a church, in which the spirit and zeal of martyrs abounds, and their purity returns, may be described as a church of martyrs, resembling them in purity, zeal and constancy. They remark, that the description of the conversion of the Jews, foretold by the prophets, answers to the millennium of St. John, who uses the very words by which they had foretold their glorious conversion.

Further, it is urged that a proper and literal resurrection, is never in the whole New Testament, expressed or represented to us, by the living of the soul, but by the living, raising, and resurrection of the dead, the raising of the bodies of the saints, of them that slept in the dust, or in their graves or sepulchres.—Nor do they think this doctrine well agrees with the happy state of souls departed, to dwell on Earth; but rather in Heaven. Nor can they believe the Earth will be peopled with persons fetched from the separate state of departed souls,

and mention many more difficulties that attend a literal reſurrection of the martyrs.

But on the other hand, they as ſtrongly contend, that this propheſy muſt be underſtood to mean a literal reſurrection of the martyrs, and confeſſors, who lived in the former times of perſecution, i. e. the martyrs under the heathen emperors of Rome, who frequently uſed the puniſhment of beheading: and likewiſe thoſe ſaints who were ſlain under the reign of the beaſt or papal authority, or as an ingenius author repreſents it, "thoſe who have ſuffered for the ſake of CHRIST, and a good conſcience, ſhall be raiſed from the dead a thouſand years before the general reſurrection, & reign with him in a happy ſtate." But for a while let us attend to the expreſſions themſelves, as before mentioned, "*I ſaw the ſouls of them that were beheaded for the witneſs of JESUS, &c.*" The perſons here mentioned, who were to riſe, were thoſe that had ſuffered perſecution for their teſtimony to the truth of the goſpel—were killed by being beheaded. But thoſe ſaints who ſhall exiſt after the millennium ſhall take place, ſhall have no perſecutors, but ſhall reign and govern, nor will there be any beaſt for them to worſhip, for Antichriſt ſhall be deſtroyed before the millennium. Again, this firſt reſurrection is conſidered as a reward for the conſtancy and ſufferings of the martyrs under the beaſt and falſe prophet. But what reward can be conferred on the ſaints that live in thoſe happy days, when there ſhall be none to hurt, through GOD's Holy Mountain? "*They lived and reigned with CHRIST a thouſand years.*" Living and reigning is granted to them not an age, but a thouſand years, the ſeventh millenary of the world. We may remark further, that

the ſouls of them that ſuffered martyrdom, under the heathen emperors, and lay under the altars, are repreſented as crying for vengeance, &c.—But they have this anſwer made to them, to reſt a little ſeaſon, until their fellow-ſervants ſhould likewiſe ſuffer martyrdom, as they had done before, and then it is implied, that they ſhould be rewarded together. Furthermore, "*the reſt of the dead lived not again until the thouſand years were finiſhed.*" This intimates ſtrongly, that the ſaints who were to reign, were once dead; but afterwards lived again, and how could this be applied to ſaints living in the millennium? "*And this is the firſt reſurrection.*" Here it is compared to the general reſurrection, and that is indiſputably literal; and I cannot perceive why we may not ſuppoſe by this expreſſion, that if the ſecond reſurrection was literal, the firſt would be ſo alſo? There ſeems to be a ſimilarity between them, the ſecond and laſt reſurrection will be a reſurrection of the body, and the ſame body in ſome reſpects, that was ſeparated from the ſoul by death, will be raiſed by the mighty power of GOD, & why not the firſt? "*By the reſt of the dead,*" ſome will underſtand it to mean the enemies of the church, who were ſlain by him that ſat upon the horſe. But can it be ſaid that the reſt of the dead (if they mean the enemies of the church) ſhould be ſaid to live again, eſpecially ſuch a life as the martyrs live!

It is true, that Gog and Magog will be traduced, and deceived by Satan and make an attack on the church and holy city, but they ſhall be deſtroyed by fire from Heaven. If this be their life, and that of the martyrs, it appears to me very different from the meaning of other pro-

phecies. But I muſt confeſs, there are many difficulties attend the ſuppoſition of a literal reſurrection of the bodies of the martyrs; one is, if that ſhould take place, how ſhall the living converſe with thoſe that have been dead? Shall Heaven and Earth have immediate intercourſe? I might obviate this difficulty in ſome meaſure, by obſerving, that, living ſaints, formerly converſed with angels, as in the caſe of the angels that deſtroyed Sodom and Gomorah, &c. they tarried with Abraham in the tents and converſed freely with him, and Sarah his wife. But not only angels, in primitive times converſed with ſaints in this life, but the LORD of GLORY alſo, ſhewed himſelf to his diſciples after his reſurrection; and the women ſaw him, and held him by the feet, and worſhipped him. At another time he was ſeen of above five hundred brethren at once, 1 Cor. xv, 6. Since, then, CHRIST's diſciples and followors have ſeen, touched, and converſed, with the LORD of GLORY himſelf, why may it not be poſſible for chriſtians in this life, to converſe, and exiſt, with martyrs and confeſſors? But we may affirm with clearneſs, that ſomething like the firſt reſurrection, (if it ſhould be literal) hath happened already.—Matth. xxvii, 52, 53, "*And the graves were opened; and many bodies of the ſaints which ſlept, aroſe, and came out of their graves after his reſurrection, and went into the holy city, and appeared unto many.*" Thus, we know, that there was an actual reſurrection of many of the ſaints; the number was indefinite, but at leaſt, it was conſiderable; over theſe the ſecond death had no power: they were viſible, they went into the holy city, and appeared unto many. Since

there has been a particular reſurrection of ſaints proved in this inſtance, why may not a like circumſtance happen again? Upon the whole, it ſeems to be the moſt natural interpretation of the words of St. John, to ſupport a literal reſurrection: but it is more conſonant to our natural reaſon, to conclude it to be only figurative. However, a few ages more, will inveſtigate the whole matter.

That the millennium is not paſt, is, I believe, the general opinion, whether the ſaints have a literal reſurrection or not; yet there will be that happy period to the living. But let us proceed to conſider ſome properties of CHRIST's kingdom on Earth, in that glorious era.

1. It will be an univerſal kingdom. Upon ſounding the ſeventh trumpet, "the kingdoms of this world ſhall become the kingdoms of our LORD and his CHRIST." Denoting the great enlargement and amplitude of CHRIST's kingdom, after the downfall of the man of ſin.—Only let the church of Rome fall, with her idolatries and errors, and what ſhall hinder a compleat reformation throughout the greater part of Europe? which muſt be allowed to be the moſt populous, learned, and celebrated part of the Globe—And ſhould the impoſture of Mahomet be exploded upon the decline and fall of the Ottoman empire; it is moſt probable, that chriſtianity would again flouriſh in the eaſt, in Aſia, and ſome parts of Africa—And who can tell, whether the light of the glorious goſpel may not, in time illuminate, the dark and benighted empires of Perſia, India, and China, in the greater Aſia?

But if we turn our eyes to America, what a proſpect is there of its becoming a conſpicuous

part of the chriſtian empire? This at preſent is a land of light and liberty; and it is poſſible, (though we are far from meriting ſuch a favor) that the millenial ſtate may take its riſe in this going down of the ſun.

The univerſality of CHRIST's kingdom on Earth, is clearly evinced by the prophecies of Daniel, chap. vii, 14, "*And there was given unto him, dominion and glory, and a kingdom that all people, nations and languages, ſhall ſerve him, and his dominion is an everlaſting dominion, &c.* And ver. 27, *And the kingdom and dominion, and the greatneſs of the kingdom under the whole Heaven, ſhall be given to the people of the ſaints of the Moſt High, whoſe kingdom is an everlaſting kingdom.*" But here note, that this period is not univerſally to take place until the deſtruction of the little horn, or Rome papal.

This univerſal reformation of all nations, is called the fulneſs of the Gentiles, and that is the time of the converſion of the Jews, and all Iſrael ſhall be ſaved. The Jewiſh nation were proſperous under their kings, David and Solomon, but for the moſt part, they were in an oppreſſed and dejected ſtate. But in the millennium they ſhall be in the moſt proſperous ſituation, in reſpect of both temporal, and ſpiritual things, happy in a government among themſelves, and happy in their friendly alliance with the Gentiles; while they will have this great conſolation, that they ſhall never more elapſe into infidelity, or ever be again forſaken of their GOD.

Again, it ſhall be a time of great learning and knowledge; Dan. xii, 4, "*And many ſhall run to and fro, and knowledge ſhall be increaſed.*" That knowledge is already increaſed is certain, even in this our day; and that in almoſt every

art and ſcience. But the knowledge of religious matters will receive a great addition from the fulfilment of almoſt all the prophecies; when moſt of the great events formerly foretold, will be unraveled by time and accompliſhment, and every ſymbol, metaphor and repreſentation nearly underſtood. And as to matters of faith and practice, which have been atteſted to, and ſealed by the blood of martyrs and confeſſors, no doubt they will be agreed to, by general councils, and aſſented to, by whole nations. Moſt of the former errors and hereſies, which have, and will be detected, will ſerve as ſo many monitors to point out to the church the true catholic faith; and there are many modern acquiſitions with which the ancients were not acquainted, that will have a tendency to promote knowledge both human and divine; and among the reſt, the art of printing is not the leaſt. Trade and commerce are of importance, to acquire and communicate knowledge and learning. The remoteſt people in the world viſit each other, eſpecially in theſe modern times, for the ſake of commerce and trade, which not only meliorates their diſpoſitions towards one another, but ſerves as a proper channel, to convey knowledge to the whole.

Another thing that may contribute to that golden age, will, undoubtedly, be a free inquiry into matters both of a civil, and eccleſiaſtical nature. The pope, and other tyrants of the Earth, have heretofore endeavored to put out every light, and darken the ſun itſelf, with palpable clouds of ignorance, in order to faſten on the chains and ſhackles of ſlavery on their ſubjects. But upon free government's being eſtabliſhed, (as I hope will be the caſe in that

happy age) the priſon doors will be opened, and ſlavery, in a great meaſure aboliſhed: and a free inquiry not only be indulged, but encouraged, in matters human and divine; which will greatly conduce to promote knowledge and learning. But by the propagation of the goſpel, when it ſhall run and be glorified, and attended by the energy of the all-enlightning ſpirit: then the knowledge of the LORD will cover the Earth, as the waters cover the ſea.

Another property of CHRIST's kingdom on Earth is, it will be in a ſtate of peace and unity. There has been formerly four great empires in the world, the Babyloniſh, Perſian, Grecian and Roman; and two of more modern date, the Saracen, and Ottoman—Each of them in their turn acquired great extent of territory and power, by war and bloodſhed. War has been ſtudied as a trade, and has been the engine, by which tyrants have aggrandiſed themſelves, by the ruin of their neighboring nations: and in former ages, Homer and virgil, ſuch genius's as do not appear, perhaps, once in a thouſand years, inflamed the minds of men, and excited them to warby their poetic fire; and deified the greateſt tyrants and butchers of mankind.—What were your Alexanders, Pompeys, or Cæſars, but the greateſt ſcourges the world ever ſaw? However, it was the temper of that iron age, and they ſtudied to invent methods, to deſtroy mankind, and deluge the world in blood. And I might add, that Rome pagan and papal, have ſhed the blood of millions of innocent perſons, who died to ſupport the true worſhip of GOD and a good conſcience. But in the millennium a quite different principle will attach the minds of men: the arts of peace will be

purſued, and the happineſs of the world will be the object of men of genius and power; and what happineſs might the world enjoy, if the prince and prelate, the miniſter of ſtate and the miniſter of the goſpel, ſhould unite their intereſts to promote unity, peace and concord, in church and ſtate? How might kingdoms be benefitted by friendly alliances and treaties?—How happy, thrice happy the era, when nation ſhall make war no more with nation, and the lion ſhall lie down with the lamb, and there ſhall be none to hurt and make afraid.

Moreover, there will be a great effuſion of the holy ſpirit, upon both Jews and Gentiles; ſomewhat like to that which was vouched to the firſt ages of chriſtianity. Iſai. xliv, 3, "*For I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine offspring.*' So Ezek. xxxvi, 24, 27, "*For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes;*" and there are many other paſſages to the ſame import; as the marriage of the Lamb, with his ſpouſe the church, eſpecially the Jewiſh church, which hath been divorced from him, for their henious ſins of infidelity, and a rejection of his doctrine, for more than 1700 years: concerning this, Mr. Mead conjectures, there ſhall be added to the Jews, a viſion of JESUS CHRIST. Zech. xii, 10, "*And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and ſupplications: and they ſhall look upon me whom they have pierced, and they ſhall mourn for him.*"

This really ſeems to intimate, that they ſhall

have a viſion of him after their repentance, and their embracing the goſpel as a nation, which has never been the caſe as yet. JESUS himſelf, alſo ſpeaks to the Jews thus, "*For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the LORD.* Matth. xxiii, 39. Which I imagine, imports, that they ſhould ſee his face no more, until their converſion and reſtoration; and then he would again ſhew himſelf to them.

Great and wonderful things were performed for the children of Iſrael, in ancient days: the LORD frequently appeared to many of them; angels converſed with the patriarchs and prophets, and there was an intercourſe kept up viſibly, between Heaven and earth, ſo long as the Jews continued to be his choſen people. And now, if they ſhould turn from their ſtate of infidelity, (which no doubt they will) and be again ingrafted into the true olive, and be reſtored to the favor of Heaven, both as to temporal and ſpiritual things, it would be one of the greateſt works of mercy and wonder towards a particular people, ſince creation: far beyond their deliverance from Egypt. And why may we not ſuppoſe, that the LORD will once more diſplay his wonders to them, and once more make them his choſen people?

I think it is fairly contained in ancient prophecies, that they ſhall be reſtored again to the kingdom of the Meſſiah: but it is propheſied, that in order to bring about the converſion of the Jews, Elias ſhall come, to turn the hearts of the fathers to the children, and reſtore the tribes of Jacob. It is true, on ſome accounts, John the baptiſt was called Elias, for he came in the ſpirit of Elias in preparing the way of

the LORD: but I am apt to conjecture, that one or more great perſonages will appear, who will be inſtruments, in the hand of Providence, to convert the Jews to chriſtianity, and be ſucceſsful in reſtoring them to the favor of GOD; which was not the happineſs of John the baptiſt, to perform: but in this happy period of time, ſuch an event will undoubtedly take place. In a word, the Jews, according to ancient prophecies, will be converted to chriſtianity, and reſtored to their country, and the holy city Jeruſalem, built upon a glorious manner, and vaſtly enlarged in the millennial ſtate; and all the land of Paleſtine be in a moſt flouriſhing ſituation, their dominions enlarged to its moſt extenſive boundaries, and the neighboring kingdoms in an alliance with, and moſt friendly to them.

But what will render the world moſt happy, is, that the univerſal catholic church will be the pureſt, as to faith and practice, that ever was, ſince creation, and will endure, nearly, as long as time will laſt.

But ſhould there ariſe a queſtion, when theſe happy millennial days commence? I anſwer, when the ſeventh angel hath ſounded his trumpet, it is pronounced by a voice from Heaven, that the kingdoms of this world ſhall become the kingdoms of our LORD and his CHRIST.—When the ſeventh trumpet begins to ſound, there ſhall be voices, lightnings and thunders, and an exceeding great Earthquake; and a tremendous hail ſtorm, ſuch as was not ſince men were on Earth; by which convulſions in the Heavens and Earth, or revolutions ſignified thereby, all the antichriſtian powers ſhall be deſtroyed: the principal of which, are, the civil and eccleſiaſtical powers of the papal commu-

nion in the weſt: and the Ottoman empire, that principally ſupports Mahometiſm in the eaſt; of the fall of each of theſe, I have heretofore treated.

But farther queſtions may ariſe about the rule and government of the world during the millennium; it appears, that the righteous ſhall bear ſway; both in church and ſtate; the ſaints ſhall poſſeſs the kingdom, and the greatneſs thereof under the whole Heaven, and reign with CHRIST a thouſand years. At the ſame time, the cruel inſtruments of war, and the bloody weapons of death, ſhall be converted into the peaceful utenſils of huſbandry and agriculture.

But how can the world contain the inhabitants thereof, if neither great Peſtilence nor the ſword ſhall in part deſtroy them? I anſwer, there may be many ways diſcovered for the ſupport of the many exiſting millions that may be produced in that period, that we at preſent, have no idea of: however, thus much we may know, that there is a new diſcovered continent which may afford ſupply and ſuſtinence for many millions more than the old world did—and many ancient countries now deſolated by war and tyranny, (eſpecially the Ottoman empire) may again be peopled, and flouriſh in happier times. Likewiſe in caſe of a profound peace, how many millions might be employed and exiſt, (more than there now does) by means of a happy intercourſe, and trade taking place in every part of the wide extended Globe?

CHAP. IX.

On the Reſurrection, and General Judgment.

Revelations, xx, 11—15.

"AND I ſaw a great white throne, and him that ſat on it, from whoſe face the Earth and the Heavens fled away; and there was found no place for them. And I ſaw the dead, ſmall and great, ſtand before GOD; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of thoſe things which were written in the books according to their works. And the ſea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were caſt into the lake of fire.—This is the ſecond death. And whoſoever was not found written in the book of life was caſt into the lake of fire."

In the time of Noah, there was a general overthrow and extirpation of the whole human race, except Noah and his family, who were ſaved in the Ark. And from him and his family the whole world was re-peopled, and ſpread almoſt over the face of the whole Earth: but at the general judgment, a period will be put to the whole human race; not an individual perſon but muſt be changed, and enter into the inviſible world—The time when this ſhall happen is not known exactly to any perſon on Earth, nor ever was revealed: but from tradition and prophecy both, we are probably able, nearly to

aſcertain the period of time. There is an analogy between creation and Providence—In ſix days creation was completed, and the ſeventh was the day of reſt—Six thouſand years the church will be in trouble, perſecution and ſorrow, the ſeventh, a reſt to the people of GOD: and nearly then, a new ſtate will enſue, a new world begin, and all old things paſs away.

Satan, who ſhall be bound and reſtrained for a thouſand years, ſhall be looſed before this tremendous day, and deceive the nations, but his time will be ſhort. There will be a falling away from the faith before this great day; and when the Son of GOD ſhall come, he ſcarcely ſhall find faith on Earth.

Before the deſtruction of the world by the flood, only Noah and his family were of the true church, that we have any account of; and when the deſtruction of Sodom and Gomorah happened, there was not found five righteous perſons in them. And doubtleſs, that will be the ſituation of the world before the general judgment; but, a few righteous will be found. But there will be preſages that will uſher in that great day: there will be ſigns and wonders on Earth, and in the Heavens: the Earth will then wax old and be diſordered, and like a perſon in his laſt ſickneſs, groan for deliverance.

There ſhall be Earthquakes in ſundry places. Earthquakes and ſubterraneous tremefactions will naturally precede the great conflagration of the world. And this is a circumſtance that is very natural, for in volcanoes, before their eruptions there are frequent bellowings and Earthquakes, which does not deviate from natural philoſophy, and are produced by natural cauſes.

But not only the Earth ſhall be diſordered, but the ſea ſhall preſage the impending ruin. "*The ſea and the waves roaring.*" This may be occaſioned by the contortion of the adjacent Earth. The ſubterraneous fires may occaſion Earthquakes, and theſe may occaſion the roaring of the ſea in various places.

The face of the Heavens will be changed in diverſe reſpects, ſtrange phenomena will effect the ſun and moon; the ſun, the bright luminary of Heaven ſhall be darkened, and the moon turned to the reſemblance of blood. Theſe will be naturally produced by the predominancy of the in bred fires in the bowels of the Earth, that will be about to prevail, and burſt forth: ſimilar appearances are often diſcovered in the atmoſphere adjacent to volcanoes, before their eruptions. Many were the ſigns and wonders that appeared in the Heavens, before the deſtruction of Jeruſalem; but many more may be expected, before the diſſolution of all things, when the Heavens and the Earth ſhall paſs away or be changed.

After thoſe ſigns, the important hour will at laſt approach, when JESUS CHRIST the great judge of the world will deſcend, with the greateſt glory and terror that ever was viſible on Earth! attended with an innumerable hoſt of mighty angels, and a burning world under his feet! The prophet Daniel, chap. vii, 9, gives a wonderful deſcription of his coming to judgment; "I beheld till the thrones were caſt down, and the ancient of days did ſit, whoſe garment was white as ſnow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery ſtream iſſued and came forth from before

him, thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him." You may paint to your imagination, the Son of Man coming in the clouds of Heaven, before whoſe preſence ſuch lightnings blaze, and thunders roar, as never before convulſed the Heavens—Attended with angels and archangels, and all the hoſts of Heaven! whilſt the ſun, moon, and ſtars fade away and diſappear, at the brightneſs of his tranſcendent glory!—Oh! how unlike ſhall he then appear, to the Babe of Bethlehem, or him that gave up the ghoſt at Calvary!

At this ſolemn hour the trump of GOD ſhall ſound, and awake the dead to life; millions after millions, will riſe from their iron ſlumbers, and be collected from all parts of this globe, by angels, and brought before the preſence of the Great Judge.

Here we may obſerve, that angels ſhall miniſter on this important day, and gather together the righteous to judgment, and perhaps the wicked likewiſe: and all ſhall be judged according to their works—according to the goſpel of JESUS CHRIST, and the eternal rules of right.

Not only men but wicked angels, are reſerved in chains of darkneſs, to this great day of judgment. It is to me probable, that the devil and his angels were created ſince the formation of this world; and that this has been the place of their reſidence ever ſince, and that they have never departed from this to any other world or planet: let them have been created at whatſoever time, it appears that their fall was previous to man's, becauſe Satan was the ſeducer of man.

kind. But his final judgment will be at the ſame time with man's. Then their compleat miſery will commence, ſo that this judgment will extend itſelf to good and wicked men, and to fallen angels; nor is it probable to me, that theſe wicked angels, after their final ſentence, will ever be admitted to ſeduce any order or claſs of moral agents again, but be confined eternally in the priſon of Hell. How far ſaints, or any of them ſhall miniſter, or be admitted, to aſſiſt on this great day, we cannot fully determine; however, it is intimated in ſacred writ, that they, or ſome of them, ſhall participate therein. He ſhall come with a thouſand of his ſaints. Many of his ſaints have already aſſumed their ſpiritual bodies; Enoch was tranſlated, and Elijah ſtill retained his body, and many of the ſaints roſe after the reſurrection of CHRIST, and went to the holy city.—And if there ſhould be a reſurrection of the martyrs, previous to the general reſurrection, they all may participate in this ſcene of wonder. St. Paul ſays, *know you not that you ſhall judge angels?* and it is ſaid of the twelve apoſtles, that they ſhould ſet on twelve thrones, judging the twelve tribes of Iſrael.

But in the mean time let us attend to the conflagration that will enſue at the appearance of the auguſt judge. When the appointed hour has approached, it only waits the command of the Omnipotent judge, to give the awful word, and the univerſal conflagration begins: you may ſuppoſe all the magazines of fire opened at once, on this miſerable world; volcanoes in various parts, burſting forth, and aſcending in dreadful flames to the ſkies!

The earth has various caverns and cavities,

that lie as deep perhaps, as the bottom of the ſeas; and to ſuch a depth of the earth is ſubjected to changes and mutilations; and according to the nature of things, the conflagration may operate in thoſe ſubterraneous caverns, to that extent. And in the laſt cataſtrophe of nature, every thing that is inflamable in this teraqueous globe, may be ſuppoſed to be put into agitation: what will enſue? there will be tremendous bellowings, Earthquakes, and noiſes in the bowels of the Earth, whilſt the whole globe will be like one great vulcano, on flames at once! But let us gain, (if we are able) a ſcriptural idea of the burning world. 2 Peter, iii, 10, 11, 12. "But the day of the LORD will come as a thief in the night; in the which the heavens ſhall paſs away with great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burned up. Seeing then, that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in *all* holy converſation and godlineſs, Looking for, and haſtening unto the coming of the day of GOD, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat?"

"The heavens ſhall paſs away with great noiſe." By the heavens, here, it cannot mean other worlds, or any thing ſeparate, or above the atmoſphere—and this is frequently termed Heaven, as the fowls of Heaven, and the dews of Heaven, &c. The paſſing away, muſt at leaſt denote a vaſt change in the atmoſphere. "The elements ſhall melt with fervent heat, and the earth, and the works therein ſhall be burnt up." This imports at leaſt, that there will be a liquefaction of all the exterior parts of the earth, as

deep as any thing is inflamable, and the whole globe be one fiery deluge, and abſorb the great ocean in its boſom; and turn at the cloſe, to a mixture of elements. And what effect ſuch a deluge of fire will have on the ſea, will not be eaſy to imagine; but it is highly probable, it will deſtroy the ſea, in its preſent ſtate: and if that ſhould be the effect, perhaps the ſea will never again reſume the ſame ſituation and place: and St. John obſerves, in his new earth, there was no ſea.

But we may reflect for a moment, what an amazing ſcene this conflagration will afford to a ſpectator, when he beholds this laſt war of elements? Here we might ſurvey lakes of fire and brimſtone; Rivers of melted glowing matter every where iſſuing. Thouſands of volcanoes vomiting flames at the ſame inſtant! The higheſt mountains in the world ſinking in the fiery deluge: whilſt the waters of the ſea will be ſtruggling with thoſe ſulphureous rivers, diſgorging themſelves into it. But likewiſe we muſt expect a fiery ſhower from above. When Sodom and Gomorrah were deſtroyed, it rain'd fire from GOD out of Heaven; what great reaſon have we to expect a fiery tempeſt, when the whole earth ſhall be burnt and diſſolved; for it is certain, that the LORD JESUS CHRIST ſhall be revealed from Heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not GOD; and obey not the goſpel of the LORD JESUS CHRIST. 2 Theſſ. i, 7, 8. How will then the imperial cities, and wide empires, ſink in flames? what will become of the moſt durable pillars and pyramids, and all the works of men's hands? they will be no more. How ſhall the wicked now appear? millions af-

ter millions, all ſtruck with amazement, cry out at once! no place of ſhelter, no city of Zoar to fly to! Who would not wiſh, ſome kind convoy of angels, to bear him above this tremendous ſtorm of divine vengeance? Was the wicked man ſuitably impreſſed with the horrors of this day, it would ſpread a gloom over his mind, amidſt his greateſt revels.

To conſider the effects of this conflagration, would be a nice inquiry. I ſhould imagine, that this globe and atmoſphere would revolve back, into a chaotic ſtate again, unleſs we were informed of a new Heaven and new earth, that ſhould ſucceed this burning world. Mention is made, of the melting, and diſſolution of the elements, but not of the annihilation of one particle of matter. I imagine, according to the reaſon of things, that the interior parts of the earth, below vacuities, will ſuffer no more change by this deluge of fire, than it did by the deluge of water, in Noah's time: but a great change will happen to the terraqueous globe; beyond deſcription or imagination:— and lay the foundation of a new Heaven and earth, in lieu of this old world. But more of this hereafter.

In the mean time, let us turn our attention to the laſt and fixed ſtate of the righteous and the wicked.

At the cloſe of this great day, the Great Judge ſhall ſeparate the righteous from the wicked, the ſheep from the goats; and pronounce this benediction to his followers, "*Come ye bleſſed of my father, inherit the kingdom prepared for you from the foundation of the world.*" What tho' they have been poor, they ſhall now be rich; what tho' deſpiſed, now honored! what though

ſome of them have ſuffered impriſonment and bonds, have been mocked and cruelly ſcourged, been ſtoned, beheaded, crucified, conſumed in flames, and ſuffered death in a thouſand various ſhapes—I ſay what is that, to this eternal ſtate of happineſs? Now they burn with ſeraphic love toward the King of Heaven, and all his ſaints, and enjoy rivers of pleaſure, and immortal life; are encircled with light and glory—and are advanced from weak reptiles, to an angelic ſtate! Now they are come to mount Sion, and to the city of the Living GOD, the Heavenly Jeruſalem—and to an innumerable company of angels: to the general aſſembly, and church of the firſt born, which are written in Heaven—to GOD the judge of all, to the ſpirits of juſt men made perfect, and to JESUS the MEDIATOR of the new covenant. Heb. xii, 22—24.

To deſcribe the happy ſtate, the various employments and ſcenes of pleaſure in this new world, will be what mortal eye hath not ſeen, ear heard, or entered into the heart of man to conceive!

But let us turn our thoughts to this laſt cataſtrophe of the wicked; when the righteous judge ſhall pronounce this dreadful ſentence to them, "*Depart from me ye curſed, into everlaſting fire prepared for the devil and his angels.*" What though they have enjoyed riches, honors, health and proſperity, and been ſurrounded with friends in this world? then all is loſt: what are all the ſhort and temporal enjoyments, when compared to this eternal ſtate of miſery and diſpair? It is then the ſtorm of vengeance begins, and eternal thunders roar! ſtruck with amazement and terror, roaring out in anguiſh, whilſt all joy and hope, depart forever! no friend to ſoothe and

comfort, no arm to relieve—above and around them Omnipotent Vengeance reigns! and beneath them, the place of their conſtant abode, is, where there exiſts

" Regions of ſorrow, doleful ſhades, where peace
And reſt can never dwell, hope never comes
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning ſulphur unconſum'd:
Such place eternal Juſtice had prepar'd
For thoſe rebellious, here their pris'n ordain'd
In utter darkneſs, and their portion ſet
As far remov'd from GOD and Heav'n
As from the center thrice to th' utmoſt pole."

What place the wicked will occupy after the general judgment, is to us uncertain. Some have imagined that the ſun, which is computed to be one million times greater than this globe, will be the place of Hell; and that ſtupendous lake of fire is large enough for a common priſon for the ſyſtem, ſhould there be other wicked men and angels beſide what occupy this world, that inhabit ſome or all the planets.

What kind of fire will torment the wicked hereafter, may be a ſecret to us in this ſtate.—The wicked are doomed to the fire prepared for the devil and his angels. But we at the ſame time take thoſe apoſtate angels to be ſpirits, and not ſubjected to pain by material fire, but the torments of the mind. Man, compounded after the reſurrection of body and mind, may ſuffer both by material fire, and the torments of deſpair. We generally believe, that the ſoul will never ceaſe to exiſt, and that the miſery of the wicked, will be commenſurate with their exiſtence; if ſo, what will be their diſmal ſituation? For after as many million of years have roll'd

away, as there are ſands on the ſea ſhore, or ſpires of graſs on the whole globe, or ſtars in Heaven; their ſufferings will be no nearer at an end! If their ſufferings were comparatively light, duration would give them the weight of a ponderous mountain; but if they ſhould be exquiſite and keen, what could ſupport the miſerable ſinner in exiſtence, but an Omnipotent Arm? of what vaſt importance is it then, to ſeek happineſs in our laſt ſtage of exiſtence.

But here, in the next place, let us remark ſomething reſpecting the reſurrection of the dead, and with what bodies they ſhall be clothed in their new ſtate of exiſtence. The Saducees, denied the reſurrection, and likewiſe the exiſtence of angels and ſpirits; and that there was no ſpiritual being but GOD: and as to man, this world was his all: and at his death, body and ſoul ceaſe to exiſt, and of courſe denied future rewards and puniſhments; the epicures pretty much agree with this doctrine, therefore give themſelves up to ſenſual pleaſures. I ſhall not here undertake the proof of the reſurrection, as it is a doctrine fully atteſted by the ſcriptures, and aſſented to, by chriſtians of every denomination. For even natural reaſon dictates us, that the ſoul, which is a ſpiritual ſubſtance, can never ceaſe to be, unleſs annihilated by the great Creator. Spirit is as diſtinct from matter, as any two ideas are; and matter never was annihilated in any caſe, as we can have perception of, though it may have a great variety of changes; neither can we imagine an annihilation of the ſoul. St. Paul ſays, we ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt trump, for the trump ſhall ſound, and the dead ſhall be raiſed

incorruptible. Saints that are living when the general judgment ſhall happen ſhall not experience death, but ſuffer a change, or be tranſlated inſtantaneouſly. And the ſaints ſhall riſe to everlaſting glory, and ſinners to everlaſting ſhame and confuſion.

But to gain as clear ideas as we are able concerning ſpiritual bodies, let us draw a parallel between them and our preſent frail bodies.—The body is ſown in corruption, and it ſhall be raiſed in incorruption. Since the fall, men have been ſubject to a thouſand diſeaſes, all tending finally to diſſolution. And no ſooner is there a ſeparation between ſoul and body, but putrifaction and corruption takes place; our fleſh is devoured by worms, and the body, which is compoſed of duſt, returns to duſt again: but at the reſurrection, the body of the righteous inherits incorruption. In the future ſtate, the body will be compoſed of ſuch conſtituent parts, and ſo organiſed that there will not be the leaſt jar in that ſyſtem poſſible, or even ſuppoſable. In this ſtate, moral evils attach the mind, and phyſical evils, the bodies of the righteous: but in the future ſtate, neither ſhall annoy the ſaints. Rev. xxi, 4, "*And God ſhall wipe away all tears from their eyes, and there ſhall be no more death, neither ſorrow and crying, neither ſhall there be any more pain; for the former things are paſſed away.*" No pain, no diſeaſe, ſhall ever afflict the body of the ſaint any more.

But in this place ſome curious queſtions may ariſe, how ſimilar the new-raiſed body ſhall be to Adam's in Paradiſe, or to ours in a depraved ſtate? Man, at firſt, was created perfect in his nature; compoſed of fleſh and blood, bone and

muſcles, &c. and organiſed with exquiſite ſkill and wiſdom, and the body and ſoul united in a manner beyond our conception. Of theſe two parts the human ſpecies are compoſed: our Saviour aſſumed a body ſimilar to Adam's in his ſtate of innocence; and after his death, the ſame body was raiſed without corruption.—why ſhould not the ſaints have bodies like to his glorious body?

The tie of union between ſoul and body, at firſt was the breath of life. At our preſent ſtage likewiſe, put a ſtop to the breath, and immediately there is a ſeparation of ſoul and body. It is therefore the bond of union between ſoul and body; and life conſiſts in this union only. In the future ſtate there will be the ſame organs, and will they be employed for the ſame purpoſe of reſpiration? is the queſtion. If reſpiration ſhould be requiſite in the future ſtate, then it would follow, that there ſhould be, and exiſt ſome atmoſphere to perform it in; and for that purpoſe a new Heaven might be prepared in a Paradiſiacal ſtate: but if in the reſurrection ſtate, there is no reſpiration, then will enſue a new ſtate of exiſtence, a different union of ſoul and body, and a different bond of union.

Upon the ſame ſcale of inquiry, we may examine whether there will be, in the future ſtate, any change of particles in the body of the ſaint? If there is a change of particles, or waſte, in the body, then there will be a want of meats and drinks, to ſupply that waſte: but it appears to me moſt probable, that the body will be refined, that there will be no need of ſupplies, or aids to nature, of this kind: but the righteous, who partake of immortality, will have a pure, permanent body, that will never hunger or

thirſt any more; but be fitted for ſpiritual employments of a ſublimer nature. If they have any wants, they will be ſupplied by a kind Providence, without anxiety or trouble to them.

But again, the bodies of ſaints, are ſown in diſhonor, but raiſed in glory: they ſhall in ſome meaſure, have bodies like our SAVIOUR's Glorious Body—to gain an idea of which, let us take a view of our SAVIOUR on the mount of transfiguration; Matth. xvii, 2, "*And he was transfigured before them: and his face did ſhine as the ſun, and his raiment was white as the light.*" Here is a ſpecimen of the ſaints bodies, in good meaſure, they will be refulgent with light and glory. The angel's appearance was much like that of our SAVIOUR's, for "*His countenance was like lightning, and his raiment white as ſnow.*" Matth. xxviii, 3.

Again, their bodies ſhall be ſown in weakneſs, but raiſed in power. What is weaker than a body overcome with diſeaſes—unable to help itſelf, or afford aſſiſtance to its friends—and at length reduced to duſt? But man in his original ſtate, was but little lower than the angels, and angels are beings of great power, and ſtrength. One angel is ſaid to deſtroy in the camp of the Aſſyrians, ninety thouſand men, in one night; and no doubt, they are as powerful in preſerving, as deſtroying. Saints ſhall be like angels in many particulars, and eſpecially in this, they ſhall be raiſed in power—denoting thereby, their great ſtrength and abilities in their new ſtate of exiſtence.

It is ſown a natural body, but raiſed a ſpiritual body: by a natural body is meant, one that is compoſed of matter, as in the preſent ſtate, and when it ſuffers a diſſolution, turns to duſt again:

and it muſt be the ſame body, in many reſpects, after the reſurrection. There will be matter reſtored to life, elſe it would ceaſe to be a reſurrection—ſome particles of matter that did compoſe the natural body, will compoſe the ſpiritual. This new raiſed body cannot be pure ſpirit, abſtracted from matter: but have ſo many qualities agreeable to a ſpirit, that it may be termed a ſpiritual body: it may be active and pure, not clogged with groſs particles or matter, but refined, pure and celeſtial; and ſome think, taking its flight from world to world, through the ample round of Heaven. But it is rather my idea, that the whole univerſe is compoſed of ſuns, and revolving worlds ſurrounding them, ſimilar to our ſyſtem: that each happy world may, perhaps, be repleniſhed with rational beings from the higheſt, to the loweſt order, with angels, archangels and men, &c.—And what muſt be our ideas concerning this world? Angels are miniſtering ſpirits of the heirs of ſalvation; then it follows, that they reſide here. They muſt have ubiquity, and not be ſuppoſed to act, and miniſter to ſaints in this world, and at the ſame time, be in ſome remote world. Angels are inviſible to ſenſe, but was the curtain drawn aſide, the ſpiritual world would burſt in upon us, perhaps, and we might diſcover angels and archangels, and the ſpirits of juſt men ſurrounding this world, and performing their happy employments: for if man was made for action and duty, much more angels. But after the reſurrection, ſaints will have bodies fitted for the ſociety, and converſe, with angels: and the inviſible world will appear to them in a way, to us, at preſent, inconceivable—with pure, ſpiritual and immortal bodies,

the ſaints will riſe; fitted for an eternal ſtate of pleaſure and delight, and to enter into the new Jeruſalem.

CHAP. X.

On the New Heavens and New Earth.

Revelations xxi, 1.

And I ſaw a new Heaven and a new earth: for the firſt Heaven and the firſt earth were paſſed away; and there was no more ſea.

AFTER the general judgment and deſtruction of this world by fire, and the conſummation of all things terreſtrial, there will ariſe a new ſcene, a new Heaven and a new earth will ſucceed. To gain as clear ideas as we are able, of this prophecy, let us inquire what is meant by a new Heaven and new earth? Is it altogether figurative, and emblematical of ſpiritual things? Or may we in ſome degree underſtand the words literally? I may venture to ſay, ſome at leaſt, underſtand the words literally, in great meaſure; and what naturally leads me to determine in this wiſe, is the real, and literal deſtruction of this earth. That this earth and the works thereof, ſhall be deſtroyed by fire, and the elements melt with fervent heat, is generally aſſented to. The terraqueous globe will either be annihilated together with the atmoſphere, and totally done away, and no place found for them, or there will be a mighty change; and ſuch a transform-

ation, as may be denoted in prophetic language, by a new Heaven and new earth. I will not aſſert that this world and all the ſolar ſyſtem ſhall not be annihilated, but I muſt, at preſent, form a different opinion; nothing that does exiſt, has been brought to its orignial nothingneſs. And this globe, it is moſt probable, will not be annihilated, but be changed from its preſent unhappy ſituation, to a paradiſiacal ſtate. The firſt Heaven that paſſes away, is not the complete place of happineſs, for that ſhall meet with no changes but be eternal: by the firſt Heaven and earth therefore, is meant nothing more than our atmoſphere, and the earth we now ſubſiſt on; that theſe ſhall be done away, as to their preſent form, there remains no ſcruple. What a change the conflagration will effect on theſe elements, it is not eaſy to conceive—but under the divine operation, it is altogether probable to me, that out of the ruins of the old world, a new Paradiſiacal world will ariſe. I know it is in the reach of Infinite Power, to create a new world out of nothing—but we ſee Infinite Wiſdom delights to perform by means, through the long extended chain of providential events. I believe we are not warranted to ſuppoſe, the new Heavens and new earth will occupy more, or different ſpace, from what the former did.

It is reaſonable to conclude, according to my apprehenſion, that this world will be deſtroyed by fire, and that the conflagration will have its natural effect, in many reſpects, as Noah's flood had; and cauſe a change in the interior parts of the earth, as deep as there are caverns or ſeas, and as extenſive, every way, as there is any thing inflamable—but the nucleus of the earth beneath the caverns, &c. being more con-

ſolidated, hard and impenetrable, will not be changed, or much effected; what effect the general conflagration will have on the earth, ſea and air, is not eaſy to conceive: it may reduce them, in ſome degree, to a chaotic ſtate, to a rude maſs of things—but ſuppoſe that to be the caſe, infinite wiſdom and power can again introduce order and harmony among the jarring elements, and render the world more Paradiſiacal than ever heretofore. It was once a chaos, then a paradiſe—ſo it may be again.—That the creature groans and travelleth, and waits for the redemption of the ſons of GOD, is the words of inſpiration. By the creature, is meant the earth, and that it is diſordered is true, and no doubt there will be a renovation of it at the time of the redemption of the ſons of GOD; nothing is ſo weak, more corruptible and inglorious, than the bodies of the ſaints at their diſſolution: but at the reſurrection their bodies will be powerful, glorious and immortal—ſo it may be the caſe with this globe, that it be a permanent and happy place hereafter: and perhaps this new Heaven and earth may be as permanent as the bodies of holy men, after the reſurrection. But is it ſuppoſable that this earth, on which we now dwell, will be a Paradiſe, the habitation of the juſt, and the Heavenly Jeruſalem? I believe, both ſcripture and reaſon, favor that idea.

It was the opinion of many, that there was three Heavens, the firſt our atmoſphere, the next the ſtarry Heavens, and laſt, the third Heaven, beyond the ſtarry Heavens. But is there any thing to ſupport this opinion? Is it certain, that the vaſt extent of ſpace, is not entirely occupied with ſtars? the eye aſſiſted with

glaſſes, doth diſcover ſtars beyond our ken with the naked eye. And with ſtill better glaſſes, we may make new diſcoveries of ſtars, ſtill farther diſtant; ſo far then, as we can reaſon, the univerſe is interſperſed with ſyſtem after ſyſtem, ſimilar to our ſyſtem, each compoſed with a ſun, and revolving worlds around it. And each world inhabited by reaſonable creatures, and moral agents. If this is the caſe it is not probable there is any local Heaven, unleſs on globes ſomewhat ſimilar to ours. And is it probable, that the inhabitants of Jupiter ſhall be tranſported to this world, or our inhabitants conveyed to any planets in this ſyſtem? It may be, but I believe not likely. The inhabitants of this world are ſuited by their nature and manners, for ſocial happineſs: but perhaps this ſimilarity does not exiſt among the inhabitants of different worlds.

That this earth may be ſo changed as to become a place of compleat happineſs, may not be improbable. The deity is every where preſent, and it is poſſible for him to make as great diſplays of his glory in this part of creation, as in any remote region.

"*And there was no more ſea.*" Some have interpreted the word ſea, to mean people and nations of reſtleſs turbulent minds, ſubject to revolutions and changes. But I am inclined to think it may be taken rather in a literal ſenſe in this place; and means that in the new formed world there ſhould not be that vaſt collection of water called the ſea. We cannot in this ſtate of things, have an idea, how men could ſubſiſt without the ſea, for was there no ſea, there would be no rains, and if no rains or dews, no vegitation. But in the future ſtate, men ſhall be like

angels, (as it is thought by many) not ſubject to be ſupported by ſuſtenance, and the wants of life, but their meat and drink will be to do the will of their Heavenly father; and it is poſſible, without a ſea, there may be a more ſerene Heaven and permanent earth.

Rev. xxi, 2. "*And I John ſaw the holy city, New Jeruſalem, coming down from GOD, out of Heaven, prepared as a bride adorned for her huſband.*" Whether this holy city New Jeruſalem, will deſcend from Heaven to earth, and be with the children of men, or whether thoſe holy manſions will be prepared in ſome remote part of ſpace even beyond the ſtarry Heavens? it is a matter that will not materially concern the happineſs of ſaints. This city whoſe builder and founder is GOD, ſhall be their abode and everlaſting reſidence. Its coming down from Heaven to earth, may denote its divine original, and that its architect is GOD. Jeruſalem of old, was called the holy city, the city of the great king, a place where the true worſhip of GOD was performed. Which city at preſent is ſubject to the Turks, and trodden under foot by the Gentiles. But we truſt, by ancient prophecies, it ſhall be again rebuilt and enlarged, and be poſſeſſed by the Jews, in the time of the millennium, and be a glory of the eaſt. But Jeruſalem ſpoken of here, ſhall be ſupernal, and deſcend from Heaven, and is repreſented to be adorned with all the ſplendor uſed in high feſtivals or marriage ſolemnities.

Rev. xxi, 3. "*And I heard a great voice out of Heaven, behold, the tabernacle of GOD is with men, and he will dwell with them and they ſhall be his people, and GOD himſelf ſhall be with them, and be their GOD.*" The tabernacle of GOD

was with the Iſraelites, and the ſeat of his preſ. ence with them, and his dwelling was ſaid to be between the two cherubims. And in the New Jeruſalem will be his tabernacle and throne— it ſhall be with men : it appears to me it will be in the New Earth, after the reſtitution of all things. Earth is the place of men's abode at preſent, and ever has been ſince the creation of the world ; and I believe ever will be the habitation of the righteous, and that the meek ſhall nherit the New World. And in this New Jeruſalem, JESUS CHRIST, the prince and head of all principalities and powers will deign to dwell with his ſaints ; whoſe glory will outſhine the refulgent Sun itſelf, and be tranſcendent in excellency. But we may obſerve the wonderful effect of the viſible preſence of GOD, in this Glorious City, or New World. There ſhall be no need of the ſun by day, or moon by night, to enlighten this Holy City, for the glory of GOD and the LAMB, ſhall give it luſtre and light. This is ſomewhat ſimilar to the ſhechinah among the Jews, which was a manifeſtation of the divine preſence in the temple of Jeruſalem. It was a bright cloud reſting over the propiatory or mercy ſeat, from whence GOD gave forth his oracles, with an articulate voice, when he was conſulted by the high prieſt in favor of the people : Hence GOD is often ſaid in ſcripture to ſet upon the cherubims, or between the cherubims ; becauſe the cherubims with their wings, ſhadowed the mercy ſeat, over which the ſhechinah reſided. It is ſaid, this firſt reſted, in the tabernacle prepared by Moſes, in the wilderneſs, and from thence in the temple of Solomon, and there continued until the deſtruction of Jeruſalem and the temple, by the Chaldeans, and

was never after ſeen. However, in the new Jeruſalem, this bright cloud of glory, will not be confined to a ſanctuary, tabernacle, or temple, but overſpread this vaſt city, and enlighten the whole forever, ſo that night and darkneſs have no place in thoſe bright realms of light.

But we may conſider briefly, ſome other properties of this paradiſe of GOD It is large and ſpacious, repreſented as being twelve thouſand furlongs in circumference, fifteen hundred miles in compaſs, having a greater extent than ancient Babylon or Rome, or any other ſeat of empire in the world. It is true, it is repreſented by the model of a city; but probably it will extend over moſt of the new modified earth—ſufficiently capacious for ſaints of all ages and nations. It is great in ſecurity and ſtrength, its walls ſo high as to render it impregnable againſt the efforts of enemies. Yet, in ſo ſafe a ſituation that the gates ſtand open day and night. But as to its glory and ſplendor it is unparalleled, its walls are inlaid and beautified with a variety of precious ſtones: and its gates of entire pearls, and every way magnificent beyond imagination. Theſe walls are not only beautiful but incloſe the moſt delightful ſcenes.—A pure river of the water of life proceeds from the throne of GOD, and the LAMB; and either ſide the river, the tree of life, a ſalutiferous grove, perpetually yielding fruit; whoſe very leaves were for the healing the nations. Immortality reigns through this celeſtial world: a bleſſed eternity, here no eye ſhall ever ſhed a penſive tear; no ſorrow ſhall ever prey upon the mind, there ſhall be a farewell to pain, grief, trouble, and the grim tyrant death. Into theſe bleſſed regions, no tempter ſhall ever gain admittance;

or any one polluted with the foul ſtains of ſin—and of courſe no danger of the loſs of the divine favor, or his kind protection.

The inhabitants of the new Jeruſalem, are the nations that are ſaved, who ſhall walk in the light thereof. St. Paul, in the Hebrews, xii, 22—24, gives us an excellent deſcription of this New Jeruſalem, and its glorious inhabitants.—"But you are come unto mount Zion, and unto the city of the Living GOD; the Heavenly Jeruſalem, and to an innumerable company of angels, To the general aſſembly and church of the firſt born which are written in Heaven, and to GOD the judge of all, and to the ſpirits of juſt men made perfect. And to JESUS the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than *that of* Abel." Thus you diſcover who are the inhabitants of this Heavenly world. The GOD of glory favors it with his own preſence—That Being who fills immenſity, who is inviſible and immortal; whoſe creative arm launched all worlds and beings into exiſtence, whoſe unbounded goodneſs is diſpenſed to all; and from whom rivers of pleaſure ſhall eternally flow, who dwells in light ineffable: and in the preſence of whom the bright hoſts of Heaven veil their faces, whilſt they pay the profoundeſt adorations; I ſay this glorious being ſhall have his tabernacle with men, and enlighten this world. And alſo JESUS the mediator of the new covenant ſhall deign to be preſent in the New Jeruſalem. Here ſaints may diſcover in the cleareſt view, the object of their adoration, ſee him face to face; ſee Him by whom the world was made, Him by whom ſaints are redeemed, and who is adored by angels; and as he is a GOD and man,

ſaints may have a viſion of GOD, and this will be a beatific viſion—by this viſion of JESUS CHRIST, they will have the cleareſt idea of the Deity that can be attained to by men in the future ſtate.

In this holy place, there ſhall be likewiſe, an innumerable company of angels. Angels are ſpiritual intelligent beings, and doubtleſs have intuitive knowledge, and have ideas clearer, and more comprehenſive than thoſe who gain them by ratiocination. Their number is great, they are innumerable. The prophet Daniel in his viſion of GOD, ſays, "*Thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him.*" Thoſe angels are miniſtring ſpirits: and as to their employment and office, ſome are ſaid to preſide over empires, nations and provinces; thus Michael, is ſaid to be the protector of the people of Iſrael, Dan. x, 21. And the angel Gabriel, ſpeaks of the angel, who was the protector of Perſia.—And the doctrine of perſons having guardian angels, is pretty clearly held forth, as well in the old, as new teſtament: and at ſundry times they became viſible to ſome of the patriarchs and prophets. But after the general reſurrection and reſtitution of all things, theſe intelligences will have free intercourſe with the ſaints—angels and ſaints will make but one church triumphant; a glorious ſociety and company! And how much it will contribute to the knowledge and happineſs of ſaints, to have a free communication with beings of that knowledge and capacity, we know not, in this ſtate of darkneſs and imperfection—beings that can unfold moſt of the laws of nature; and the

wonders of the kingdom of grace, and are let into the ample fields of futurity!

To add to the felicity of new Jeruſalem, there will be convened, all the ſaints of every age and nation. All the ancient patriarchs and fathers of the church in the firſt ages; for they ſhall come from the eaſt and from the weſt, and ſit down with Abraham, Iſaac and Jacob, in the kingdom of Heaven. Theſe, in ſome reſpects, may be deemed the firſt-born of the church. And moſt conſpicuous will appear, the holy apoſtles and the numerous train of martyrs and faithful confeſſors.

It is true, that the employment of ſaints in happineſs, is much unknown to us: we ſee, the GOD of nature delights in variety, through all his works. And we find the purſuits of mortals here below are various, according to their inclinations and propenſities: ſome delight to trace the wonderful mazes of natural and moral philoſophy, and the cauſes and effects of things: whilſt others purſue the myſteries of religion, and the wonders of redemption. And why may we not ſuppoſe, that in the Heavenly world, men's minds will be fitted for ſtudy and contemplation? It is probable, that their minds will be ſo ample, that they will be able to take, at one view, a whole train of ideas, and inſtantaneouſly judge of their connections. How happy will the ſons of knowledge be, when without diſturbance or pains, they will diſcover things as they are, in the kingdoms of nature and grace! How happy the ſaints, when their knowledge will be, principally, intuitive; and know as angels know—and faith be ſwallowed up in viſion. We diſcover by ſacred writ, that angels are miniſtring ſpirits, revealers of futu-

rities, and guardians of perſons and nations: and juſt men made perfect may have ſome ſuch employments—but what more happy employment can there be, than the worſhip of the trinity? To love with ſeraphic love, and praiſe with ſongs of higheſt joy, that being who is the ſun of the univerſe, infinite in every perfection, will be an employment worthy of thoſe bright legions of the Heavenly Jeruſalem, during a long, long eternity!

But imagination may rove, and our invention ſearch for the various flowers of Paradiſe, and the joys of that world to come; but in vain, for eye hath not ſeen, nor ear heard, nor has it entered into the heart of men to conceive the good things laid up for them that love him. St. Paul in his viſion into the celeſtial world, diſcovered unutterable things!

But laſtly this new Jeruſulem ſhall be a ſcene of triumph and joy. For GOD ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow nor crying; neither ſhall there be any more pain, for the former things are paſſed away. Scenes of joy, forever new, and forever inviting, muſt occaſion triumphant ſongs, and joys unparelleled. When one ſinner repents, there is joy in Heaven among the holy angels—and when Babylon was fallen, and totally deſtroyed, the church of GOD with united voices celebrated his praiſes, like the voice of mighty thunderings, or loud as the ſounding ocean, ſaying. Halelujah, for the LORD GOD OMNIPOTENT reigneth. What joy then ſhall diffuſe itſelf among the angelic throng, when millions and millions of the fallen race ſhall arrive at the new Jeruſalem, and become the bright inhabitants of that glorious

city? What joy ſhall reign through the celeſtial regions, when all the ſaints have attained a complete victory over every enemy in this life, or life to come? wherefore, to a true faith, let us join a divine love to our HEAVENLY FATHER, and delight in all his ways and holy commands; that hereafter, we may have a right to the Tree of Life, and be received into the Heavenly Jeruſalem; where joy, perfection and happineſs reign forever and ever.

END OF THE DISSERTATIONS.

BRITISH 9 MY 72 MUSEUM

ERRATA.

Page 64th, line 4th, for *numbers*, read *number*.
77th, 4th, for x, 3, 4, read ii, 4.
90th, 33d, for *manarch*, read *monarch*.
95th, 35th, for *diſperſed*, read *depreſſed*.
101ſt, 7th, for 1, 20, read xvi, 17—21.

SUBSCRIBERS.

BENJAMIN ALLEN, E. Windſor.
Bela Allen, Whiteſtown, N. York.
William Adams, Simſbury.
Matthew Adams, do.
Hoſea Adams, do.
Oliver Alderman, Granby.
Ebenezer Alderman, do.
Timothy Alderman, do.
Lot Alderman, do.
Jerijah Alderman, do.
Aaron Biſſell, Eaſt. windſor.
Eli Biſſell, do.
Lemuel Biſſell, do.
Jonathan Birge, do.
Solomon Bancraft, do.
Nathan Bliſs, Whiteſtown, N. York.
Jonathan Bliſs, do.
John Ballard, do.
John Babcock, Coventry.
Lemuel Bates, Granby.
Zophar Bates, do.
Eliphalet Buck, do.
Samuel Barnard, Simſbury.

Francis Barnard. Simſbury
Reuben Barker, Windſor.
Ralph Burrell, 3 Copies
Jaſon Curtiſs, Eaſt-windſor.
Simon Croſby, do.
Alanſon Craw, do.
David Crane Junr. do.
Jeduthun Caldwell, Hartford.
Samuel A Curtiſs, Canaan, N. York.
Joel Clark, Granby.
Rev. Whitfield Cowles, do.
Joſeph Corniſh, do.
Aſa Coſſit, do.
Reuben Coſſit, do.
Levi Caſe, Simſbury.
George Corniſh, do.
Amaſa Caſe, do.
Henry Dwier, 6 Copies, Hartford.
Nathan Lynzee Durkee, Mansfield.
Dan Dibol, Granby.
Silas Davis, do.
Benjamin Dibol Junr. do.
Joſeph Davis, do.
James Enſign, Hartford.
Perez Enſign, Troy, New-York.
Benjamin Ely, Simſbury.
Joel Eno, do.
Joel Eno Junr. do.
Reuben Eno, do.

Habakkuk Foot,	Eaſt-windſor.
Eraſtus Flint,	ditto.
Rebecca Foſter,	Simſbury.
James Forward,	Granby.
David Grant,	Eaſt-windſor.
Epaphras Grant,	ditto.
Ephraim Grant,	Tolland.
Gideon Granger,	Suffield.
Noah Griſwold,	Windſor.
Ezra Griſwold,	Simſbury.
Eliſha Griſwold, junr.	ditto.
Joſeph Griſwold, 6 copies,	Granby.
Roger Griſwold, 2 copies,	Simſbury.
Joel Griſwold, junr.	ditto.
Samuel Griſwold,	Yale-College.
Grove Griſwold,	Windſor.
Martin Goſard,	Granby.
Solomon Gains,	ditto.
Levi Griffin, 2nd,	ditto.
Gurdon Gould,	ditto.
Eli B. Haſkell,	Eaſt-windſor.
Timothy Holton,	Ellington.
Noah Hoyt, Whiteſtown,	New-York.
Simeon Hovey, ditto.	ditto.
Reuben Humphrey,	Simsbury.
Benajah Holcomb,	ditto.
Hezekiah Holcomb,	Granby.
Daniel Holcomb,	ditto.
Hezekiah Holcomb junr.	ditto.

Thomas Holcomb,	Granby.
Apollos G. Hillyer,	ditto.
Daniel Holcomb junr.	ditto.
Seth Holcomb,	ditto.
Elihu Holcomb,	ditto.
Joſiah Hecox,	ditto.
Jonathan Higley,	ditto.
James Huggins,	ditto.
Seth Hawley,	ditto.
Jeſſe Holcomb,	ditto.
Samuel Higley,	ditto.
Chauncy Humaſon,	Farmington.
Benjamin Haſtings,	Weſtfield.
Joſhua A. Jewitt,	Granby.
Joſeph Jewitt,	ditto.
Oliver Kellogg,	ditto.
John Kingsbury,	Simsbury.
Amaſa Loomis,	Eaſt-windſor.
Abel Loomis,	Windſor.
Francis Loomis,	Simsbury.
Abel Loomis, junr.	Granby.
Simeon Lewis,	ditto.
Nathaniel Loomis,	Weſtmoreland, N. Y.
Rev. David M'Clure,	Eaſt. windſor.
Charles May,	ditto.
Samuel May,	ditto.
John Moſes, 2 copies,	Simsbury.
Abigail Moſes,	ditto.
Eli Marther,	ditto.

Oliver Moor, Granby.
James M'Comb, Maryland.
Roſwell Nobles, Simsbury.
Iſaac Owen, Windſor.
Jedediah Ollcot, ditto.
George Owen, ditto.
Joab Owen, Suffield.
Eleazer Payne, Eaſt-windſor.
Solomon Payne, ditto.
Thomas Potwine Junr. ditto.
Roſwell Payne, Bolton.
Eleazer Parker, Coventry.
Artemus Pike, Whiteſtown, N. York.
Dudley Pettibone, 6 copies, Simsbury.
Noah A. Phelps, ditto.
Ozias Pettibone, Granby.
Abner Phelps, ditto.
Heman Piney, Simsbury.
Abraham Piney, ditto.
Eraſtus Piney, ditto.
Butler Piney, ditto.
Aaron Piney junr. ditto
Joſeph Piney, Granby.
Iſrael C. Phelps, ditto
Cornelius Phelps, Windſor.
Chauncy Pettibone, Granby.
Jonathan Piney junr. Simsbury.
Seth Phelps, Suffield.

Jonathan Palmer junr. Windſor.
Benajah Phelps, ditto
Abner Phelps, ditto
Eraſtus Phelps, ditto
Abner Reed, Eaſt-windſor.
Samuel Rogers, Whiteſtown, N. York.
William Rockwell, Granby.
William Robe, Simsbury.
Silveſter Stephens, ditto
Auguſtus Segar, ditto
Aſa Strickland, ditto
William Stone, ditto
Newton Skinner, Granby.
Benoni Shepherd, Tolland.
Elijah Smith, ditto
Joel Savage, Whiteſtown, New-York.
Daniel Smith, ditto ditto
Gager Smith, ditto ditto
Rufus Smith, ditto ditto
Thomas Sadd, Eaſt-windſor.
Noah Sadd, ditto
Richard Strickland, ditto
Warren Stebbins, ditto
Benjamin Swetland, ditto
Henry Tudor, Eaſt-windſor.
Stephen Tibbets, Whiteſtown, N. Y.
Edward Thompſon, Granby.
Edmund Thompſon, ditto

Michael Tombleſon, Simsbury.
Luke Thrall, Windſor.
John Thrall, ditto
John Viets, Granby.
Samuel Viets, ditto
Solomon Wells, Eaſt-windſor.
Walter Webſter, ditto
Elihu Wolcott, ditto
Parmenio Wolcott, Citizen of the World.
Jno. Wales, Whiteſtown, New-York.
Daniel Wilcocks, Simsbury.

END.

BRITISH MUSEUM
9 MY 72